VOLUME 26 No. 8 AUGUST, 1920

Rev M. M. Kilpatrick 19
655 So. 6 St.,
8) San Jose, Calif.

THE Bible Champion

Established in 1889

Continues The Sermonizer, Student and Teacher, Preacher's Assistant, Preacher's Magazine, and Preacher's Illustrator.

CONTENTS

ARENA
The Book of Exodus—Some Phases of the Industrial Problem..301—310

THE CLUB
Hardening Pharaoh's Heart—A True Wish sent Godward—The Reign of Martyrs—Important, if True.....311—317

THE SANCTUARY
The Light of God.....318—321

OUR SERIAL
When Elijah became Mayor of New York.....322—326

SIDE LIGHTS..... 326

EDITORIAL
The Modern View and the People at Large—Historical Accuracy of the Four Gospels—Who are the Beatified of Revelation vii. 9-17 327—332

FRANK J. BOYER, PUBLISHER, READING, PA.

Price $1.50 the Year Canada $1.65; Foreign $1.75 Single Copy, 15 Cents

THE BIBLE CHAMPION

Official Organ of the Bible League of North America

Formerly the American Bible League

An Organization formed to promote a true knowledge of the Bible and consequent faith in its Divine Authority.

William Phillips Hall, President — *Frank J. Boyer, Secretary-Treasurer*

FRANK J. BOYER, Managing Editor and Publisher, Reading, Pa.

Associate Editors: David James Burrell, D.D., LL.D., William H. Bates, D.D., Herbert W. Magoun, Ph.D., Luther T. Townsend, D.D., LL.D., G. Frederick Wright, D.D., LL.D.

Entered as Second-class matter, at the Postoffice, Reading, Pa., under act of March 3, 1897

Important Instructions: **All mail should be addressed to, and all Money Orders and Drafts should be made payable to, Frank J. Boyer, Reading, Pa**

Change in Address—It is very important that **Old** as well as **New** address be given. Always allow at least **10 days** to make a change.

Expirations and Renewals—Your subscription expires with the month and year printed on your Address Label. When renewing please state that your remittance is for a **renewal**. We receipt new subscriptions by starting the magazine, and renewal subscriptions by changing your address label. A subscription blank enclosed in your magazine indicates your subscription has expired, and we earnestly solicit your prompt renewal.

Discontinuance—We find that many of our subscribers preferred not to have their subscriptions interrupted in case they fail to remit before expiration; therefore, by authority of the U. S. Post-office Department, we can extend reasonable credit when necessary, and all **subscribers are expected to notify us** to stop magazine if it is no longer desired.

FOR SALE

Complete set (less Acts vol. 1) Pulpit Commentary, 50 volumes, $1.00 per volume. Complete set "An Exposition of the Bible," six volumes and index, volume, $6.00. Volumes 1 and 2 "Dictionary of Christ and the Gospels" (Hastings), $1.50 each. Carriage extra. Rev. F. A. McNulty, 312 13th Ave., N E., Calgary, Alta, Can.

CHURCH FURNITURE

Pews, Pulpits, Chairs, Altars, Book Racks, Tables, Desks—EVERYTHING. The finest furniture made. Direct from our factory to your church. Catalog free.

DeMoulin Bros. & Co. Dept. 79. Greenville, Ill.

BIBLIOTHECA SACRA

A Religious and Sociological Quarterly. Editor, G. Frederick Wrigh. $3 a year.

MELVIN GROVE KYLE

Moses and the Monuments: Light from Archaeology on Pentateuchal Times. Stone Lectures, 1919. 300 pages. 12mo, cloth, $2.00, postpaid. (In press)

The Deciding Voice of the Monuments in Biblical Criticism. 325 pages. 8vo, cloth, $1.65, postpaid.

HAROLD M. WIENER

The Date of the Exodus. 25 pages. 8vo, paper. 25 cents, postpaid.

The Religion of Moses. 35 pages. 8vo, paper, 25 cents, postpaid.

Essays in Pentateuchal Criticism. 255 pages. 8vo, cloth, $1.50, postpaid. The Coup de Grace to the Wellhausen Critics.

The Origin of the Pentateuch. 150 pages, 8vo, 40 cents, postpaid. A Comprehensive Answer to the Wellhausen Critics.

Pentateuchal Studies. 350 pages. 12mo, cloth, $2.00, postpaid. The Wellhausen Critics *in extremis*.

G. FREDERICK WRIGHT

The Ice Age in North America, and Its Bearings Upon the Antiquity of Man. 5th Edition. 200 illustrations. 800 pages, 8vo, cloth, $5.00, postpaid.

Scientific Confirmations of Old Testament History. 3d Edition. 40 illustrations. 450 pages. 12mo, cloth, $2.00, postpaid.

Origin and Antiquity of Man. Many illustrations. 550 pages. 12mo, cloth, $2.00, postpaid.

Story of My Life and Work. 476 pages. 12mo, cloth, $2.00, postpaid.

BIBLIOTHECA SACRA COMPANY, Oberlin, Ohio, U. S. A.

THE BIBLE CHAMPION

Official Organ of the Bible League of North America

Volume 26 AUGUST, 1920 No. 8

The Arena

The Book of Exodus

BY WILLIAM H. BATES, D.D.

THE NAME

THE Jews gave to each Old Testament book, as a name, the first word or phrase of the book. The first word of Genesis, is *"Bereshith,"* which means "in the beginning," and accordingly *Bereshith* is its Hebrew name. The first phrase of this book is *"Elleh Shemoth,"* which means "these are the words," and this is its Hebrew title.

About 280 B. C. Ptolemy Philadelphus, king of Egypt, wishing a Greek translation of the Hebrew Bible for his famous Alexandrian library, procured qualified translators, seventy of them being nominated by the Jewish authorities, and their Greek translation received the name "Septuagint," after the Greek numeral septuaginta, which means seventy, and they took the liberty of giving to each book a title that would express, so far as possible, its contents or designate the leading event in it. "Ex," out of, and "odos," way, yield the title "Exodus," the way out, the principal event being the outgoing, exit, or exodus of Israel from Egypt.

THE SITUATION

The world had been running, according to the received chronology, more than 2,000 years,—more than half the time from creation to Christ. At the outset the Protevangelium (Gen. iii. 15) was sounded which promised a Saviour for mankind. On through the centuries all peoples stood in precisely the same relation to God under the Adamic covenant of works. But the world's course, the while, was downward, sadly downward.

What about the promise and its fulfillment?

Evidently some new plan must be devised and some new force must enter that would work toward and end in fulfillment. God must have a nation which he can have under His immediate tutelage and training. He did not choose one of the old lapsing nations, but would start a new one. For this purpose he called Abraham to go out from Mesopotamia into Canaan, where with him the divine plan should begin evolvement.

Abraham, Isaac, Jacob and his twelve sons, Joseph the eleventh son sold a slave into and becoming premier of Egypt; famine in Canaan; migration of Jacob and his family of seventy to plenteous Egypt; the splendid development and final enslavement there—this covering about half a millennium of time. What about fulfillment now?

It is certain that the fulfillment must be in the line of this chosen people—not yet a nation, but made up of a dozen separate, disintegrated, but more or less affiliated tribes that had come to number millions; and it is certain that the fulfillment would be hindered if not be rendered impossible in enslaving dominant Egypt; so they must be brought out into a place where they would be free to work out the divine plan, of which they were both agents and subjects. But how get them out?

THE EXODUS

In order to exit, the people must be made willing to go. To accomplish this, in the first place their physical condition must be made intolerable. Tasks, burdens, troubles, afflictions, were heaped upon them until their cries smote high heaven. In the second place, their religious and moral surroundings must be made hateful to them. This was done, and by what method will appear as the contents of the book are noted. Thus made willing, the signal was given, and forth they went, free from earthly dominion, ready for their divine mission.

In the movements and disciplines of the exodus, the twelve tribes—little more than an unorganized mob of slaves to begin with— were welded into a compact, unified nation as no other nation has been made one in all history. For witness, see their course through the ages.

HISTORICAL IMPORT OF THE BOOK

Says Chevalier Bunsen: "History was born on the night that Moses led forth his people from Egypt."

History is something more than a methodical narrative of events in the order in which they successively occurred. That is the simple work of an annalist, which any one can do; a child can thread beads or buttons on a string. The word "history" comes through the Latin from the Greek *historia* (from the verb *historeo*), signifying first research, and then what is known by research, a seeing (*eidenai*) not only the events, but the causes and factors producing them, their bearing and end.

There are at least two factors in human events, one of which is God, and that cannot be true history which leaves Him out. The idea of God in history began at the Exodus, and so it is true that history was born then. But had there been no such thing as God in history before? No acknowledged God, except in the lives of individuals here and there.

In the Exodus God becomes, for the first time, a national factor, for the first time the head, the leader, the controller of a nation as a nation; and henceforth the nations of the earth were to have a history, for no more do the planets in the heavens have their course controlled by their solar center, the sun, than do the nations of the earth have their courses with respect to Israel.

SCOPE OF THE BOOK

In general: The purpose of the Bible is to reveal and expound God's plan for the redemption of humanity. What is called the "redemption thread," beginning at the Protevangelium (Gen. iii. 15), runs through the whole Bible from beginning to end, giving unity, coherence, and logical and historical continuity and sequence to the whole. The scope of Exodus is to give its logical and historical part of the unfolding of the great plan. Movement there had been before, but it was the movement of preparation; now it is the movement of progress, and here the story of its stage is told.

In particular: The word Ruin may be written all over the Book of Genesis: the primal earth created, and wrecked into chaos—ruin; the potential human race created in Adam, and he fell—ruin; the religious cultus of true worship by sacrifice starts (visibly) with Abel, and he is killed—ruin; because of man's wickedness the destroying flood comes—ruin; after the flood men, with higher vantage, go on their way, but it is a downward way, and there is Babel—ruin; then the nations, one after another, because of their departures from God—for all had the same relation to God under the Adamic covenant of works—drop out of sight in the story, until only one is left in communion with Him—ruin. But!—but!!—in the Protevangelium is involved a promise of Restoration, whose gleams will surely irradiate with gladness the gloom of ruin and bid begone hopelessness and despair! With Exodus is begun the story of the fulfillment of the promise, and all over the Book can be written the word Redemption, the first luminous illustration of fact being the event of a people redeemed from Egypt, other bright attestations appearing all along. Genesis—ruin; Exodus—redemption.

But a redeemed people—new and inexperienced on the world's stage—must

needs be regulated. The process of the redemption and the regulation will be unfolded in the

CONTENTS OF THE BOOK

The Book, consisting of forty chapters, naturally divides itself into two parts: the first part—historical, eighteen chapters; the second part—legislative, twenty-two chapters.

The historical part may be conveniently divided into two sections: The first section, twelve chapters, giving the history of Israel in Egypt; the second section, six chapters, (xiii-xviii.), giving their history from Egypt to Sinai, where encamped at the foot of the mountain, God put them to school, for about a year, to learn their legislative lessons.

The legislative division consists of three parts: first, the moral law—the Ten Commandments—in two tables of four and six, one announcing the duties owed to God, the other, duties owed to our fellow men (xix., xx); the second, the judicial or civil law, three chapters (xxi.-xxiii), for the regulation of the social or civil life of the nation; and third, the ceremonial law, seventeen chapters (xxiv.-xl), constituting a code for governing the religious life of the people.

This outline statement of contents will be made clear and, it is hoped, fully justified in the following detailed

ANALYSIS

PART ONE—Historical—Chapters i-xviii.

I. *Israel in Egypt*—Chapters i-xii.

1. The Jacobean family that migrated from Canaan to Egypt, i. 1-6.
2. Their bondage and oppression there, i. 7-22.
3. Moses—his birth, royal adoption, and training in Egypt and Midian, ii. 1-25.
4. Call and commission of Moses to be the deliverer of his people, iii. 1-22.
5. Call declined, iv. 1-13.
6. Declination overcome (iv. 14-18), and Moses returns from Midian to Egypt (iv. 19-31).
7. God's message by Moses to Pharoah (v. 1-3), and the direful result to Israel (v. 4-33).
8. God's pledge renewed to Israel, vi. 1-13.
9. Heads of houses, vi. 14-27.
10. Commission renewed (vi. 28-30), and contest with heart-hardening Pharaoh begun (vii. 1-13).
11. The cumulative arguments that convinced Pharaoh. The ten Plagues: 1. Waters turned into blood, vii. 14-25; 2. Frogs, viii. 1-15; 3. Lice, viii. 16-22; 4. Flies, viii. 23-32; 5. Murrain, ix. 1-7; 6. Boils, ix. 8-17; 7. Hail, ix. 18-35; 8. Locusts, x. 1-20; 9. Darkness for three days and night, x. 21-29; 10. The slaying of all the first-born who were not protected by the passover blood, xi. 1 to xii. 31.

Freedom, and a new calendar. Time covered, i. e., from the death of Joseph, last verse of Genesis, to the Exode, a little more than 140 years.

II. *From Egypt to Sinai*—Chapters xiii-xviii.

1. The Exodus begun (parenthetical—the setting apart of all the first-born to Jehovah, xiii. 1-16); the march to the Red Sea, Egyptians pursuing, but the pillar of cloud and fire guiding and defending, xiii 17 to xiv. 12; the triumphant passage of the Red Sea and the drowning of the Egyptians, xiv. 13-31.
2. The sublime Redemption Song of Moses, xv. 1-21.
3. The march from the Red Sea to Marah and its bitter waters, xv. 22-26; to Elim, xv. 27; to the wilderness of Sin, where commissary stores (manna and quails) were divinely provided, xvi. 1-36; to Rephidim, where a water supply was divinely given, xvii. 1-7; the battle with Amalek, xvii. 8-16; the coming of Jethro, Moses' father-in-law, and the advice he gave as to the administration of government over the

people, xviii. 1-27; Sinai reached xix. 1, 2. Time covered from Egypt to Sinai, about three months.

PART TWO—Legislative—Chapters xix-xl.

I. *Giving the Moral Law*—Chapters xix., xx.

1. Moses ascends Mount Sinai for an interview with Jehovah, xix. 3-25.
2. The moral law—the Ten Commandments divinely given: first table, duties owed to God, xx. 1-11; second table, duties owed to our fellow men, xx. 12-17.
3. Effect of this revelation upon the people, and Moses appointed as mediator, xx. 18-26.

II. *Giving the Civil Law, or "Judgments"*—Chapters xxi-xxiii.

1. As to masters and servants, xxi. 1-11.
2. As to injuries to persons, xxi. 12-36.
3. As to rights of property, xxii. 1-15.
4. As to crimes against humanity, xxi. 16 to xxiii. 9.
5. As to the land and the Sabbath, xxiii. 10-13.
6. Three national holidays or "feasts" appointed, xxiii. 14-19.
7. Instruction and promises as to the conquest of the land to which they were going, xxiii. 20-23.

III. *Giving the Ceremonial Law*—xxiv-xl.

1. A solemn ratification by the people, xxiv. 1-8.
2. Pageant preliminary to this revelation, xxiv. 9-18.
3. The plan of the Tabernacle, its furnishings and service, divinely revealed; the materials, xxv. 1-9; the ark, xxv. 10-22; the table of shewbread, xxv. 23-30; the golden candlestick, xxv. 31-40; the curtains of linen, xxvi. 1-6; and of goats' hair, xxvi. 7-13; the covering (xxvi. 14), boards and sockets (xxvi. 15-25); the bars, xxvi. 26-28; the overlay of gold, xxvi. 29, 30; the inner (xxvi. 31-35) and the outer (xxvi. 36, 37) vail; the brazen altar, xxvii. 1-8; the court, xxvii. 9-15; gate hangings, xxvii. 16-19; standard oil for the light, xxvii. 20, 21.
4. The Priesthood: the high priest and the priests, xxvii. 1-5; the high priest's garments—the ephod (xxviii. 6-14), the breast plate (xxviii. 15-29), the Urim and Thummim (xxviii 30), the robe of the Ephod (xxviii. 31-35), the "holy crown" (xxviii. 36-38), the garments for "beauty and glory" (xxviii. 39-43); the priests—their consecration xxix. 1-4), the order for the high priest (xxix. 5-7) and the priests (xxix. 8, 9), food of the priests (xxix. 26-37); the continual burnt offering, xxix. 38-46.
5. The Tabernacle still further: the altar of incense, xxx. 1-10; the worshippers there—the redeemed (xxx. 11-16), the cleansed (xxx. 17-21) and anointed (xxx. 22-33); the incense, xxx. 34-38; the workmen, xxxi. 1-11.
6. The Sabbath: a perpetual sign between Jehovah and Israel, xxxi. 12-17.
7. Shameful apostasy—worshipping the golden calf, xxxii. 1-6; Jehovah's condemnation, xxxii. 7-10; Moses' pleadings, xxxii. 11-14; disciplinary judgment, xxxii. 15-29; Moses' confession and successful intercession, xxxii. 30-35.
8. Order for resumption of Canaanward journey (xxxiii. 1-6), but start is delayed.
9. Moses provides a "tent of meeting," a place to meet Jehovah outside the camp (xxxiii. 7-11), where he pleads for Jehovah's continued presence with the people (xxxiii. 12-17) and for a vision of God that will inspire and qualify him to discharge his onerous duties (xxxiii. 18-33.
10. Two new tables of the law given (xxxiv. 1-4) to replace the first two that Moses in anger broke (xxxii. 19); a new vision of God is vouchsafed him (xxxiv. 5-9), with renewed commission (xxxiv. 10-17).
11. The feasts and the Sabbaths again enjoined, xxxiv. 18 to xxxv. 3.
12. The Tabernacle further still: munificent gifts from the people for its

construction, xxxv. 4-29; expert workmen procured, xxxv. 30 to xxxvi. 7; and then follows (xxxvi. 8 to xxxix. 43) the account of the building of the tabernacle and the makings of the priestly garments according to the specifications in the preceding chapters, beginning at chapter xxv.

13. The Tabernacle set up and the formal ceremonial worship of Jehovah inaugurated, the Divine glory filling all the structure, xl. 1-38.

Thus the "family" that went into Egypt 215 years before has come out, now a redeemed nation, fully organized, with initial equipment to go on its way fulfilling its divine mission, in which it would become the leading, the most conspicuous nation in the history of the world for all time.

Some Phases of the Industrial Problem

BY PROFESSOR HERBERT W. MAGOUN, PH.D.

IN the middle ages the artisans of India combined for mutual protection. It soon occurred to them that limiting their number by cutting down the list of apprentices might be a good thing. That was accordingly done, and in the course of time it came to pass that only the members of a man's own family could be accepted in such a capacity in his particular industry. The guilds thus founded flourished and their members prospered; but they did not foresee the outcome.

The seed they had planted finally bore fruit; but, like an apple or a potato seed, it failed to meet the expectations of those who had planted it. Such seeds will revert to some original type or produce something quite unlike the plant or fruit they came from, and something similar happened, figuratively speaking, in their case.

What the result is to be can never be told till the harvest time arrives. Fine looking plants may utterly disappoint expectations. The artisans had the fine looking plant; for they prospered and seemed to be gaining in wealth and freedom and happiness. To-day the fruit is ripe and exposed to view. It is not attractive; for the caste system finally grew out of the plan, and that system is the most abject and hopeless industrial slavery that the world has ever known. Conditions favored its development, and the family plan of apprenticeship made it inevitable. It stifled all initiative and it destroyed hope; for no matter how he hates his task a Hindu cannot change it. His religion sees to that, unless he forswears it and becomes a Christian.

To make the matter clear, take a concrete case. Two weavers live side by side. One dips his yarn into red dye before he weaves it into cloth. That is the only difference. A demand for red cloth arises, while the market for white steadily drops. Does the weaver of white cloth help his neighbor by dipping his yarn in dye? Hardly! He can starve, but he cannot do that. If he ventures to try it he becomes a "scab" for the rest of his life.

That, at least, is the testimony of an expert American missionary whose endeavor is wholly along industrial lines. It seems absurd and outrageous; but a tendency in the same direction can be seen in our own fair land. Limitations hard and fast are being placed on what a carpenter can do and what he may not do, and other trades show like conditions. It is even possible that the following tale is true—it is told for truth—although I cannot vouch for it.

Boys broke a western barber's fence. He arose at six the next morning and mended it. He had no thought of anything further, but the Central Labor Union imposed a good stiff fine upon him for doing carpenter work! He paid it. Three months went by. Then his turn came. He brought in the names of one-hundred and fifty men, with due and proper evidence, who had been guilty of shaving themselves. He demanded a fine, and precedent enforced his demand. It had to be paid. What if that sort of thing becomes general?

It seems like a huge joke. Is it in reality? A friend of mine was called a "scab" for mending his own doorway out of union hours. His indignation was a

match for that of his accusers, and it ought to have been. The walking delegate who ordered a man to stop work in his own front yard got his answer and a hurry-up call down town; but the incident has its lesson for all that, and it is time we took stock of our threatened liberties.

If we do not, we may lose them. Selfishness and greed formed the basis of the guilds in India and if they once dominate in the councils of our labor unions the ultimate result may be fully as deplorable. That there is danger of a sort in that direction is shown by the shouts of "To h--- with the public" which disgraced certain labor meetings in Chicago when conservative leaders tried to show the men that the public had rights as well as themselves.

The proverb says that love is blind. It is far-sighted when compared with greed. Greed will blind labor exactly as it has often blinded capital, and the consequences will not be tempered by the circumstance that labor and not capital is the agency involved. This fact should sober our working men. It should also open their eyes. Leaders who appeal to their greed are blind leaders of the blind. They are working for themselves more than for the men whom they mislead. Their counsel in the end will react to destroy the very thing they promise to get, exactly as the guild system ended in industrial slavery.

As the old proverb has it, much wanted more and lost all. That is a law of our being. When men seek too much they drive other men to find a way to get rid of their services, or they tie themselves up with restrictions that destroy their freedom. License for one man means servitude for another, and law alone is liberty. But—that law must be just and fair, it must treat all alike, it must avail for the poor man as well as for the rich one, and it must not be used for purposes of robbery. That our laws have been so used is proverbial.

There was a time when the "System" was taken as a matter of course. Financiers got a hold on a going concern and let it run down. When it was apparently on its last legs they got a minor stockholder to examine and report on its condition. Reorganization followed, he got due recognition in the new issue of replacement stock, the financiers took hold anew, and money came to them in plenty. It did not overflow the pockets of the old stockholders. That was not a part of the plan.

That such a method of procedure is intrinsically dishonest is becoming more and more clear every day. Men who may not realize at first what it means come to understand and then rebel against the process. I have met such men. Mr. H. P. O'Reilly of Springfield, Mass., is one of them. He was invited to "come in" with the management on a reorganization plan; but he stopped to think it over. As a result he threw down an offer of twenty-five thousand shares, went over to the minor stockholders, brought suit against the management, and faced financial ruin for an ideal. As he said to me, "The thing didn't look honest."

Such men are the hope of our present-day business world. Capital has done that sort of thing long enough. Labor hates it for its deliberate looting and labor is not alone in its hatred. Labor, however, should not imagine that the time has come for it to take a turn at the same sort of thing! If it does, it will soon learn that the great middle class thinks clearly and sees the ulterior motive with sufficient distinctness to condemn it.

I remember a meat dealer in the west who filled a local paper with denunciations of the packers till he got the same concessions that he had berated. Of a sudden he became silent and friendly to the packers. Then men began to wonder why, and the reason reached even to the town where I was living some forty miles away. The contempt in which that man was held was illuminating.

His greed was too patent to escape notice. Labor should avoid the very appearance of evil if it wishes to convince the vast majority of its constituents that it means to play fair. If employers have set the example to their greed, that is only an additional reason why labor should stand foursquare for an honest deal on its own part. If it does, capital will be compelled to meet it half way and do what is right. Public opinion will see to that.

So long as each tries to "do" the other, capital and labor must both suffer, each must maintain a fund for industrial warfare, each must stand needless losses

from unnecessary strikes, the public must pay in added costs for their quarrels, and the cost of living must remain high, because it is impossible to add two and two together and get six. If a thing costs six dollars because of hindrances in its manufacture, it cannot be sold at a profit for four, and no man living will undertake to do business on such a basis.

Few men understand the item called "Expense." It works nights and Sundays. It brings things about so that the cost of selling an article is approximately as much as the cost of its manufacture. The workers do not know that. They do know the cost of materials and the cost of their own labor. They therefore infer, if the two things amount to five dollars, that five dollars is the cost of the article made. When it sells for twelve dollars and fifty cents, they imagine that the profit is seven dollars and a half or 150 %.

They do not realize that salaries, heat, light, fuel, insurance, repairs, depreciation, freight, new machinery, and incidentals are all a part of the actual cost of the article made, and that the sum will amount to about ten dollars instead of the five they have in mind, so that the profit is not 150% but 25%, which is a modest margin for most industries, with bad debts to reckon with and other losses from a fluctuating market.

If the workers only had a little experience in such matters, they would do and feel quite otherwise than many of them appear to at present. They do not know, for instance, that every minute they take from the company and every bit of material they carry away and all tools which they borrow and forget to return show up ultimately in the Expense account and are reckoned into the cost of manufacture. Such things cannot help affecting wages, if the firm is to escape bankruptcy. That it shall not be bankrupt is to their interest, if they only knew it; for such an outcome ends their job inevitably, unless capital is induced to come to the rescue.

When profits increase from "overturn" they are legitimate, even if they become large. Thus, if a man nets 10% on his goods but sells his whole stock to customers three times a year, he makes thirty per cent. in all. The transaction is perfectly fair to every one; for the business acumen of the merchant is the reason why he makes thirty per cent. in place of ten. He buys the right kind of goods and nothing else. And he is a good salesman.

All business is more or less speculative and uncertain. The worker takes none of the risk involved and knows next to nothing about it. If he were compelled to share it, he would not be as wasteful as he ordinarily is. That he does share it in lower wages does not occur to him; but such is the fact as any employer knows. Waste from those sources has to be reckoned into the account in figuring costs, and wages are put at a figure to correspond.

The truth is simply this. Labor and capital are partners in interest and in results attained. If they are at cross purposes, they are cutting their own finger as well as each other's, and both are very foolish. If they would only pull together both would be better off, and each would be happier and more contented. They waste energy, money, and time in a senseless round of bickerings and recriminations that get nowhere and only hurt them both.

All business to-day is a matter of "Expense." The firm that succeeds in so lowering expenses as to be able to surpass competitors in quality or price is the firm that makes money. If it does so, it is apt to be hailed as a robber by a lot of ignorant and envious persons, who really have no idea of what business involves. They could not run a concern successfully to save their lives.

To succeed is not to be a profiteer. A man may fail and still be a profiteer in spirit. Whosoever seeks more than he is entitled to as a fair price, be he merchant or employer or laborer, is a profiteer. To be a profiteer one has merely to seek his own gain without regard to the rights of others. Wages are labor's profit; for they are an "accession of good from labor," or an "emolument," and the word "profit" cannot be limited to a technical usage that excludes wages. The workers admit it by seeking a larger share of the profits.

Wages come out of gross profits along with all other expenses. They are expenses to the manufacturer and profit to his workmen, just as the ultimate mar-

gin on sales is net profit to the merchant but part of cost to the consumer, who pays the retail price. That includes all cost and all profit. It must, if any business is to continue; for any other course spells financial ruin. That is why so many fail. The workers would fail if they tried to run things on the basis now before their eyes; for it is financially unsound and impossible.

Economic laws are inexorable, and the government itself cannot escape them. The fact that it is rich makes no difference whatever. If costs go up, taxes go up in a corresponding measure, and the people pay the difference. Those in the employ of the government may therefore be profiteers. Many of them are; for government clerks are a joke with some people, especially those who know them well. I found that out in Washington.

They are not wholly to blame for the situation; for the uncertainties of employment under the government must be remembered. The system is at fault. The unearned money—everybody knows that it exists—is referred to as "soap," and all are expected to share in it. Not to do so is to become liable to divers attacks including possible "accidents" from red-hot rivets or misplaced planks. Even the officers in charge are affected; for they feel constrained to make jobs last.

The inefficiency of the government management is largely due to "soap." Honest men detest it and have no remedy. Others are quite willing to accept their portion and count it a privilege. They should not be blamed unduly; for it is not an easy matter to be honest to one's own hurt, and there are others. Fondness for "soap" is no monopoly. The food profiteer has it, the unjust employer has it, the labor agitator who lives by making trouble has it, the radical who advocates sabotage has it, the striker who demands more than is just has it, the man who exacts an excessive profit has it, and so does the man who takes advantage of any situation for his own enrichment. Any and all profiteers, be they dealers in food, government employees, manufactures, or workers, are nothing but soap makers. Methods differ, but the motive is the same.

Just here a reservation should be made. Retail prices are about double the wholesale ones and to the workers this is sheer robbery. It is not, in fact. The retailer has the same overhead charges to pay; but this time they include both rent and dormant capital, or capital tied up in goods on the shelves. Such capital pays no interest, and the old law that it costs about as much to sell an article as it does to make it is still on the job.

Take our twelve-and-a-half-dollar article, mentioned above. The retailer must spend five or ten dollars on it before it is sold. Call it seven and a half. That means twenty dollars for actual cost and five for profit—twenty-five per cent., with bad debts and fluctuations in the market as contingencies. Would the workers take any more chances? Hardly. Even on that basis most men fail to make good in business ventures.

Take another thing. The workers seem to have no regard for the rights of stockholders. But without stockholders and their accumulated capital industry would be paralyzed. Moreover, stockholders take many risks. They make new enterprises possible and suffer many losses in consequence. No matter how good a thing may be it involves risk. Take American Telegraphone. It has about seventeen-thousand stockholders and is intrinsically as valuable as the telephone. In spite of that fact the stock has fallen to less than twenty per cent. of its cost or par value, the management and stockholders are engaged in litigation, and those who invested in it may lose every cent they paid for stock. It all depends on the outcome of the lawsuit. Would it be a square deal for workers to note present values and so advocate the elimination of all "water," which in this case would be merely the loss from some fault in the management? We stockholders put in real money, other stockholders have done the same even to the par value, as is the case with railroad securities.

A false standard has been sedulously preached and the workers have been not only misled but deceived. They have been taught that they alone produce. That is not true. They merely tend machines. Without machines the workers could produce nothing. Those machines are the product of brains. Their successful

management is the product of brains. Brains are the real producers, not the men who labor with their hands. Take away the brains and the whole social fabric will collapse, and we shall then go back to savagery and constant warfare.

It is doubtless true that capital does get more than its share; but the men of brains suffer quite as much as the workers or even more, because they are on a salary and in no position to strike. For each year of training required by the workers, they have had to give ten without any limit to hours. Their training cost money—real money. I know; for I was past thirty before I could marry, and even then I was not free from debt for my education.

On that basis is it fair for professional men to get only half what workers with a tenth of their training actually do get? If a freight engineer receives an income of $4700.00 a year, as is said to be the case, what ought a college professor to have? He makes possible untold other activities and without him most of them would speedily pass into a condition of decay. Can he be discarded?

We need to get together and understand. We need cooperation. Some have already seen the light, but more are blind. A Boston builder long ago took his men into the management of the business. It worked so well that he tried to induce other builders to do the same. Did he succeed? Hardly. The strongest opposition came from labor men and hired thugs tried to kill him in Chicago. He told his experiences to the Boston Congregational Club and they were illuminating. There are labor leaders who do not want fairness, they want power and income from exploited workers. Some of the workers know it. They tell me so.

Fortunately the mercenary spirit is not everywhere. The four-million men who went overseas were not mercenary in their service. They offered their lives to mankind for an idea. They know the meaning and value of cooperation and of brotherhood. Will the mercenary spirit of those who exploited the war for gain win them over and make them forget? Ought it not rather to make them detest all such petty meanness, while they strive now to save their home land in its struggle with greed?

Those who are working on a salary are trying to do just that. They have cut to the bone in the matter of economy as have others on a fixed income, and they are not saying half as much about the high cost of living as the workers are who without realizing it are doing their utmost to keep the cost going higher by refusing to increase production while all the time demanding more pay! If they double the cost of a thing in this way, it is the height of folly to expect to be able to go on buying it at the old price. It cannot be done.

Business, in some instances, may have been legalized piracy in the past; but it will not remedy the matter to make work legalized piracy now. That is what some of the schemes proposed amount to in the last analysis. Those who preach brotherly love must not expect the rest of us to furnish the love while they supply the brother. That is merely a new form of special privilege, the very thing which they regard as so full of iniquity. The rest of us want to be brothers as well as lovers and have them lovers as well as brothers.

We all need one another. A community without day laborers is like one of our boys who has returned without his legs. A community without a middle class is like a man without arms. A community without an educated class is like a man without brains—a mere automaton. Even Lenin sees that now. Hands and feet are worthless without a head to manage them. Brains, not capital or labor, really bring things to pass, although both capital and labor are necessary as the two hands which brains direct. Why not recognize the fact?

If capital and labor could once get together on such a basis and really cooperate, an equitable distribution of wealth might become possible, because no fund for industrial warfare would be needed, profit sharing would be possible, waste would be largely eliminated, labor overturn could be greatly reduced with resulting economies, lawyer's fees could be cut in halves, accidents could be guarded against and largely prevented, old-age pensions and industrial insurance could be provided for without reducing wages, goodwill could be the rule and not the exception in business relations of employer and employee, mutual

helpfulness could replace mutual distrust, and capital could afford to be fair because it would not need to guard against so many contingencies in the way of strikes and lockouts and stolen materials and lost tools and broken machinery and wasted time and spoiled products.

All of these things reduce possibilities in the wage line and compel the employer to keep his margin high. If he does not, he must fail sooner or later. If he succeeds in cutting expenses he may make money—big money, possibly—but it is always more or less of a gamble and men will not take big risks without the possibility of big returns. The workers themselves would not, and they ought to be fair enough to recognize the fact.

Is it not about time to realize that service to mankind is a better reward than "soap?" Service brings happiness and even exaltation. Our boys learned that amid flying shrapnel and bursting shells. "Soap" never did and never can. Solomon went the limit along that line and found life "vanity and vexation of spirit." The Salvation Army lass goes the limit in service if she can and she finds life a thing altogether pleasant and worth having. "A life of service is the only one along whose path the roses bloom perenially." Some of us have put that to the test and we know it is true. If the workers and their employers would do the same thing, they would learn much about the secret of a happy and successful life.

FALSE PROPHETS

The Germans make much of what they call kultur. By this they mean advancement in the sciences, arts, commerce and humanitarian enterprises. But that same kultur has developed a philosophy which has undermined faith. It is a philosophy which has exalted the material at the expense of the spiritual. It has magnified the human at the expense of the divine.

Nietzsche has not been the only philosopher who tried to eliminate God from the minds of his countrymen. Viviana boasted that he had gotten God out of France, and there have been English and American writers who have been teaching that the Bible is a book of fables and that God in Christ is an impossible conception.

Modern popular thought has been tremendously influenced by false teaching. This teaching has led the people to feel that God is afar off and that it is not worth while to worship Him as our fathers were wont to do. With the neglect of worship, with the sense of God's nearness and personal interest in individuals and nations lost, what wonder if the world should run amuck and be filled with all the horrors of cruel and devastating war.

For the peace and safety of men and nations the Saviour said: Beware of false prophets.—*The Lutheran.*

* * *

It is well frequently to weigh ourselves in the scale of God's Word. You will find it a holy exercise to read some psalm of David, and, as you meditate upon each verse, to ask yourself, Can I say this? Then turn to the life of Christ, and as you read, ask yourself how far you are conformed to His likeness. Take, then, the epistles, and see whether you can go with the apostle in what he said of his experience. If we thus read God's Word as a test of our spiritual condition, we shall have good reason to stop many a time and say: "Lord, bring me here! Let me no longer be 'found wanting,' when weighed in the balances of the sanctuary: lest I be found wanting in the scales of judgment."—*C. H. Spurgeon.*

* * *

The Bible Champion is well named. It stands for the authenticity, integrity and authority of the Bible as the Word of God, furnishing to ministers, Sunday school superintendents, teachers, students, most desirable aid in preparing and delivering Scriptural messages, by example, suggestion, illustrations and helps, meeting the wants of the laity as well as the ministry. It is full of richness.—*Evangelical.*

The Cloud

Hardening Pharaoh's Heart

BY WILLIAM H. BATES, D.D.

A FAMILY at their morning household worship was reading the Book of Exodus. There was a feeling that God dealt rather hardly with Pharaoh, "hardening" his heart and then punishing for what he did because of the resultant obduracy. Still, the loyal readers said, "Shall not the Judge of all the earth do right?" (Gen. 18:25); but there was a desire that the difficulty felt might in some way be relieved.

Let us see what conclusion a careful, painstaking, searching study of the record will justify.

THE DIFFICULTY STATED

In the contest between Moses and Pharaoh, in which it was sought to induce that monarch to let the people of Israel "go," the Exodus record repeatedly says that God hardened Pharaoh's heart, and it is thought that because of this hardening Pharaoh refused to comply with what God demanded of him, and for which refusal God inflicted the punishments of "plagues" upon him. It is claimed, therefore, that since God hardened his heart, the responsibility for refusal rested upon God instead of upon Pharaoh, and consequently God was wrong in punishing him. This certainly looks serious.

But did God, by an act of his own, harden Pharaoh's heart? Or did Pharaoh harden his own heart? Or were both engaged in the hardening process? Upon whom does the responsibility for the hardening rest? Upon both, or upon only one, and if upon but one, which one?

THE SCRIPTURAL DATA

The following are all the Exodus passages in which the hardening is spoken of: Chapters 4:21; 7:2, 3; 7:13; 7:14; 7:22; 8:15; 8:19; 8:32; 9:7; 9:11, 12; 9:34; 9:35; 10:1; 10:20; 10:27; 11:10; 14:4; 14:8 and 14:17.

Out of these nineteen instances, eleven times God is said to have done the hardening; three times Pharaoh is said to have done it; and five times it is simply announced as having been done.

THE DATA ANALYZED

Let it be noted, first of all, that after God begins His personal dealing with Pharaoh in sending the plagues, not once is it said that God hardened His heart, until after the sixth plague (9:11, 12). Up to this point the king is said to have hardened his own heart.

It is plain, therefore, that there was no irresistible omnipotence, no inscrutable divine decree, no implacable purpose, bearing down upon the monarch to make him go against his will; but unconstrainedly and freely he resisted God's command to let his people go. He was free to have done otherwise. After this, in seven out of eight final instances, it is stated that God did the hardening. But how was it done? The question of "how" is all important.

The word "harden" translates three different Hebrew words—*kashah, hazak,* and *kabad*—and in these nineteen passages the first is used once, the second thirteen times, and the third five times. We have all three in the seventh chapter of Exodus.

Kashah (7:3) means to make hard in the sense of difficult, intractable, stiff; and when applied to the heart, means obdurate, steeled against every tender or unselfish feeling. *Hazak* (7:13) means to strengthen, confirm, embolden; and, applied to the heart, signifies determined, obstinate, inflexible in its own selfish purpose. *Kabad* (7:14) means to make heavy; and, in its heart application, stupid and insensible to reason and the real state of things. In verse three the verb is used of God, "I will harden Pharoah's heart;" but according to Young's Concord-

ance this verb is in the fifth Hebrew conjugation and means "to cause to harden." By what instrumentality or method, subsequent events must show. In verse thirteen, according to the Revision, the verb is used indeterminately,—"Pharaoh's heart was hardened." In verse fourteen, we have the result, "Pharaoh's heart is stubborn." (Rev.)

PSYCHOLOGY OF THE HARDENING PROCESS

But how was the hardening done? Did God by some personal impact on Pharaoh's mind, by some subjugating control of his faculties, harden him? The answer must be most emphatically, NO, for the simple, undeniable reason that God never deals with men that way!

Speaking of God hardening Pharaoh's heart and Pharaoh hardening his own heart, Gibson, in his "The Mosaic Era," admirably says: "The two things are really identical; and the explanation, we believe, is to be found in this, that Pharaoh, by his conduct, put himself under the operation of the invariable law, according to which a man's heart becomes harder, the longer he resists Divine mercy and grace. Inasmuch as Pharaoh resisted, he hardened his own heart. Inasmuch as the law, under which he brought himself, was God's law, God hardened his heart. It is the same process viewed from its two sides. It is a great mistake to suppose that God singled out Pharaoh, or that he ever singles out anyone and says, 'I will harden his heart,' and then proceeds to do it. The supposition is monstrous. But the solemn truth is this, that by the operation of that well-known law, according to which the soul becomes less and less susceptible to impressions which have been resisted, God hardens the heart of every man and woman that does not yield to him."

And Murphy, in his Commentary on Exodus, finely says: "The very patience and moderation which were calculated to subdue a will amenable to reason, only aroused the resistance of Pharaoh. Every succeeding step in the procedure of God is dictated by a like consideration and forbearance."

PHARAOH HIMSELF RESPONSIBLE

Accordingly, Pharaoh's heart was hardened by his own personal action and not by any personal act of God. Pharaoh's freedom in the case makes the responsibility his own, and no responsibility attaches to God because he had no act in the matter, and the case came about, so far as God is concerned, simply in accordance with the general, beneficent, psychological, natural law by which every person's heart naturally softens or hardens towards God according to its attitude toward him; softens if it be that of loving acquiescence, hardens if it be that of hating resistance. The law is "holy, just and good," and any wrong under it must be due entirely and only to man. Pharaoh's wicked perverseness at length indurated his heart beyond the capability of recognizing or profiting by God's patient forbearance, and so it was but fitting and just, that judgment should fall upon him as it did: "Shall not the judge of all the earth do right?"

The conclusion to which we are thus brought is: the hardening of Pharaoh's heart was due to himself, directly, immediately, God's relation to it being only mediate, indirect; and consequently the personal responsibility therefor belonged to Pharaoh alone and not at all to God.

* * *

But the great secret of the tender heart lies in the fellowship of Jesus Christ. It is the continual wonder about Jesus, that He was so strong and yet so tender-hearted. No authority could make Him quail; no array of power could ever daunt Him; and yet a bruised reed He would never break, and smoking flax He would not quench. He was not tender because He knew so little. He was tender because He knew so much. All that was hidden from duller eyes He saw—all that men had to bear and battle through. Their helplessness, their crying in the night, their inarticulate appeal to heaven—all this was ever audible to Jesus, and kept His heart as tender as a child's.—*G. H. Morrison, D.D.*

A True Wish Sent Godward

BY THE REV. ARTHUR S. BURROWS.

If we traverse the world, it is possible to find cities without walls, without letters, without kings, without wealth, without coin, without schools and theaters. But a city without a temple or that practiceth not prayer and worship no one ever saw. —*Plutarch.*

INVENTIONS of new methods for sending a number of messages simultaneously over the same wire have so progressed that a Frenchman has accomplished the sending of twenty-four messages over one wire at the same time. Each particular circuit has its own strand, with condensers and inductance coils. Great as is such a human invention for communicating with each other, how infinitely greater is the prayer conduct of communication between human souls and God, our Creator and Preserver. Between the humble and contrite heart and the majesty of Heaven there are no barriers. Human petition can never be interfered with by storm. Nothing can prevent our Heaven-bound thought.

Tennyson said that more things are wrought by prayer than the world dreams of. In all life we need god-speed. God's remedy for human need is God. Jesus said men ought always to pray and not to faint. Prayer is a true wish sent Godward. Roman temples were ever open for free access to all who had petitions to make. God's heart is ever open to human petitions. Amid our busiest times we find parentheses for prayer. When business crowds out prayer God fades out of life's horizon. We need his loving kindness in the morning, his cheer under the noontime heat, his approval at eventime. Our daily petty irritations require for us his safeguard.

Prayer is the slender nerve that moves the Omnipotent muscle. It is soul utterance directly with God. It is more than a set form of solemn words. It is intimate converse with the Almighty. Nothing is more real than prayer. It is soul harmony with God. Zoroaster, the Persian, enjoined his followers to quench their earthly fires that they might rekindle them with live coals from the sacred fires in the Temple of the Sun. He thus reminded them that fire was a gift from Heaven. The Son of God teaches us how to pray. It is a gift from Heaven. The first characteristic is submission of our life to the Giver. "Guide me in thy truth, and teach me; for thou art the God of my salvation; on thee do I wait all the day."

A true wish for a pure heart sent Godward assures it. He opens our eyes to the dangers of environment. He quickens our sense of inward inclinations. We seek a conscience void of offense. God becomes our high tower within which we are safe. He orders our steps and delivers us from the dominion of iniquity. He examines us and teaches us that he may graduate us into his everlasting way.

Prayer is a study of truth; a journey of the soul into infinite realms. No soul ever really prayed without learning something new. Prayer is to religion what thinking is to philosophy. Prayer increases soul religion. No soul ever possesses religion until religion commands the soul. A true wish sent Godward is the voice of faith. Shakespeare's Angelo was double-minded. He said:

> "When I would pray, and think, I think and pray
> To several subjects. Heaven hath my empty words,
> Whilst my invention, hearing not my tongue,
> Anchors on earth. Heaven in my mouth,
> And in my heart the strong and swelling evil
> Of my conception."

Prayer wings the soul to Heaven. It is the heart of words. It is the censor of the soul moving softly in sight of our interceding Redeemer. "He is the propitiation for our sins." "God is our refuge and strength, a very present help in trouble." This is his answer to the Interceder. We trust and are comforted. Life becomes a translation of the truth.

We know that God is all-wise. It is good to know that God is all-wise for us. We know that God is everywhere present. It is good to know that God is present

with us all the days. We know that God is good. It is inspiration to know that he helps us to live a good life. Love is the chief proof of God. Goodness is the chief evidence of Christian confession. Prayer is a good wish sent Godward. He keeps our prayer real to us. "His eyes are upon the righteous and his ears are open to their cry." "They that know his name put their trust in him." He makes this life worth living by immortal hope.

A pure wish sent Godward is unselfish. "Delight thyself in the Lord and he shall give thee the desires of thine heart." God's glory is our eternal good. Prayer seeks the glory of God. It receives the fulfillment of his promise. We have no moral assets sufficient upon which to draw checks upon the bank of Heaven, with demand for payment on sight. Prayer is the cry of penitence. Penitence presages faith's reformation. "Giving all diligence, let your faith supply virtue; and virtue, knowledge; and knowledge, self-moderation; and self-moderation, patience; and patience, godliness; and godliness, brotherhood; and brotherhood, love." We pray for virtue and try to cultivate it. Reformation is the spirit of supplication. The divine spirit within is the inner monitor. Petition is born of precept. By what we ask of God we see what he requires of us. What we promise at his throne we make the rule of life on his footstool. His forgiveness is our healing. His loving kindness is our fascination. His patience with us amid unequal things is our cheer. Our unselfishness with God makes us gracious like God. "Thy gentleness hath made me great." In the mint they place a bit of metal on the die; with touch noiseless as a caress, but with mighty power, the stamp moves against the metal; a coin is impressed that is government standard. Prayer moves the life unto God. The Christ Spirit touches the soul. Infinite power stamps the soul with the divine standard.

Christ says to his followers: "Whatsoever ye shall ask in my name, that I will do, that the Father may be glorified in the Son." Cyprian beautifully said: "If he who was without sin prayed, how much more it becometh a sinner to pray." We ask largely that our joy may be full. He answers: "Let not your heart be troubled, neither let it be afraid. My peace I give unto you."

A man under conviction asked a good neighbor, "What must I do to be saved?" The reply was, "Put more steel into your hoes." William Carey, who cobbled shoes to pay expenses, asked God to open gospel doors to the heathen world; to the church Carey said: "You hold the rope and I will go down." Five young men in a university asked God to quicken men toward world-wide evangelization; the answer is thousands of student volunteers. The true wish sent Godward is accentuated by individual integrity in business; by individual devotion according to opportunity. Manifold fruitage follows such praying until the ends of the earth sing the praises of God. Prayer is monition to duty. It brings munitions of holy power.

"I know not by what methods rare,
But this I know, God answers prayer.
I know that in his Written Word
He tells me prayer is always heard,
And will be answered soon or late;
And so I pray and calmly wait.

"I know not if the blessing sought
Will come in just the way I thought;
I leave my prayers with him alone,
Whose will is wiser than my own,
Assured that he will grant request
Or send some answer far more blessed."

—*Western Recorder.*

* * *

Faith in Jesus Christ never can be the outcome of a logical process. Faith in Him has something more vital, more personal about it—it is to give up a man's self to what he believes to be the most godlike and the most divine.—*Rev. Alexander A. C. Mann.*

The Reign of Martyrs

OUR subject is given in the scriptures, and in the quotations which follow, the fact that it is present is indicated by the use of the present tense.

As the Father hath life in himself, even so gave he to the Son also to have life in himself: and he gave him authority to execute judgment because he is a son of man. Jno. 5:26-7.

Judge not according to appearance, but judge righteous judgment. Jno. 7:24.

And Jesus said, For Judgment came I into this world, that they that see not may see; and that they that see may become blind. Jno. 9:39.

He that is spiritual judgeth all things, and he himself is judged of no man. 1 Cor. 2:15.

I know nothing against myself; yet am I not hereby justified: but he that judgeth me is the Lord. 1 Cor. 4:4.

Know ye not that the saints shall judge the world? and if the world is judged by you, are ye unworthy to judge the smallest matters? 1 Cor. 6:2-3.

For if, by the trespass of the one, death reigned through the one; much more shall they that receive the abundance of grace and of the gift of righteousness reign in life through the one, even Jesus Christ. Rom. 5:17.

Faithful is the saying: For if we died with him, we shall also live with him: if we endure, we shall also reign with him: if we shall deny him, he also will deny us. 2 Tim. 2:11-12.

Worthy art thou to take the book, and to open the seals thereof: for thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation, and madest them to be unto our God a kingdom and priests; and they reign upon the earth. Rev. 5:10.

Blessed and holy is he that hath part in the first resurrection: over these the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years. Rev. 20:6.

Martyrs are the advance guard of the saints. They are witnesses who seal their testimony by dying for it and witnesses who reign do so by their testimony and not as earthly rulers reign. The power of the martyr is derived not from government but from the truth of his testimony, the consecration of his life and the help which comes from God. He speaks God's truth without mental reservation on the one hand, but on the other freely and with all his powers and all his being.

There are martyrs in the cause of science as well as religion, men who sacrifice their lives in the study and practice of medicine, in expeditions to the remotest parts of the earth in the interest of discovery, and in recent efforts to master the air in peace and war. There are patriotic men who are martyrs, civilians, soldiers, statesmen, men whose consecration to their country is measured only by their capacity, men whose names are written by a grateful people in our national history. So also in religion there are men who literally give themselves to the cause of truth. Miracles may no longer be required but martyrs must continue to the end since the blood of the martyrs is the seed of the Church. The eleventh chapter of Hebrews cannot be closed.

Martyrs suffer harsh treatment for uncovering popular ignorance and denouncing compromises with evil because ignorance is always pugnacious and error never dies without a struggle. John the Baptist was decapitated for rebuking the King, but his rebuke has never lost its force and kings are no longer at liberty to commit the same sin. Public sentiment sustains the martyr as against the king.

God's law is for the government of kings as well as religious leaders. It is his appointed means for making men free from arbitrary power. Men must protest against wrong in order to avoid becoming craven and cowardly but in order to make themselves heard they must put themselves into their protest. Nothing

less than the martyr spirit can command men, really rule them and thus bring them into harmony with the law of God.

The two greatest men in the history of our nation offered their testimony in face of overwhelming opposition. They risked their lives for the cause they represented. Their initiative and courage were born of devotion. They believed their country had a great future before it and then ordered their conduct with reference to this and not with reference to their own reelection. They were great and their greatness has been incorporated in our national inheritance, continually inciting us to look for other men who are equal in character and leadership. They show us that the ballot box must express more than the will of a party, more than the will of the people. Our national welfare demands definite expressions of the will of God.

Do we imagine that our martyrs are all dead? They are all living and they rule our conscience as well as our reason. They command us. They warn us against compromises with evil. They are the prophets who continually speak for God. They are the apostles who show us the way and bid us follow. They ask us to adopt their principles and then offer our testimony. Our martyrs live and reign according to the divine decree, they sway the minds of men and their authority is universally recognized.

Can we forget George Washington and his devotion to the cause of liberty? Can we lose interest in Abraham Lincoln as a man and as a great national leader? Is there a man in Christendom who owes no debt of gratitude to Martin Luther? Can you confine the influence of Huss and Calvin and Wesley? God's witnesses are visible and their influence is felt around the world. The reign of our martyrs is the reign of righteousness and at times it becomes so powerful that all other rule appears transitory and external.

We honor our martyrs when we share their life and offer their testimony. No words of eloquence, no monument of stone can honor such men. Building the tombs of the prophets of a former age cannot excuse men who reject the prophets of their own. We must enter into sympathy with those who are sent unto us, we must share their spirit and not merely imitate their conduct. We must drink at the same fountain. We worship God, who is a spirit, in spirit and in truth and in like manner we must associate ourselves with His great representatives in heroic life and disinterested service. And thus the reign of martyrs which is spoken of in the scriptures becomes a fact of present interest and importance and we realize our privilege of witnessing to the reality of the invisible and eternal.

"The healing of the world
Is by its nameless saints. Each separate star
Seems nothing. But a million scattered stars
Break up the night and make it beautiful."

* * *

PART OR ALL

"I knew, of course, that father and mother had more experience in life than I have had," confessed the girl in the easy-chair to her dearest girl friend. "But at the same time I was just determined to try that position that offered so much more salary. They feared the work was too much for me from the first. But even when I found it out for myself, I wouldn't let them know, and give up—until I collapsed; and here I am, paying dearly for my foolish self-confidence." Her pale face and thin hands told the tale of long illness.

That is the trouble with some of us spiritually. We know that the Lord knows what is best for us; but we insist upon just trying some foolish, cherished plan of our own instead of His wise one. We give Him part of our love and obedience and service. We trust Him in part—and ourselves for the other part. It is only too often that it takes the wreck of our own plans to teach us to trust Him in all and not in part, to "trust in the Lord with all thine heart; and lean not unto thine own understanding." Yet that is the way to true service and efficiency, and to far greater happiness than any of our own selfish plans and desires could ever win.—*Onward.*

Important, if True

BY JAY BENSON HAMILTON, D.D.

THE *Ladies' Home Journal,* November, 1919, contained the following veracious tid-bit:

"A thousand generations ago, when the shaggy male of the human family went forth to hunt, to experiment in a new living place, his mate hung back. She guarded the young, and in guarding and rearing them she implanted in them the doctrine of self-preservation. She taught them that while it was all very well for the adventurous element to go out with a startling idea and a war club to promote it, the adventurer would be coming home before long howling for food and rest and healing herbs. And someone had to be at home to provide all three.

"An expert reader of history's many undeciphered pages would find that now and then the natural conservators of the species became imbued with their lord's idea of adventure and they, too, fared forth into strange lands—and sometimes never returned. A slab of rock may hold their fossil remains, but their clouded mountain ridge, but more cognizant of the fact that in groping for the two birds in the bush, it is well to have someone hold fast to the one bird in hand."

It is a little hard to decide whether the editor, or author of the article on the first page, "In Safe Hands," was exploiting "Science for the Sewing Circle," or venturing shyly into a fling at Genesis. It would be well in the future to have well in mind that declaration of the Penal Code: "An unqualified statement of what one does not know to be true, is equivalent to a statement of what he knows is false."

A thousand generations on paper is not much time about which to theorize. But to declare the "male of the human family," was "shaggy," and the female similarly clothed, may be science, but it is that brand which the apostle defined as "science falsely so-called." Whatever may have been the guesses of the evolutionist of yesterday, the one of today is too wise to commit himself so emphatically without the shadow of evidence and against all known evidence. The story of the "wanderlust" of this unfortunate shaggy pair is on a par with Red Riding Hood, but should have a footnote, reading, "Important, if true."

We rather surmise, the author intended a fling at Genesis, indirectly. The only Historical Record of the Creation of the first pair, omitted "the shags," and gives no reason to believe them other than two ideal human beings of the 20th century. Judge Greenleaf in his Examination of the Testimony of the Evangelists, settled for all time the spook of the Romance of the Bible. He declared the Books of the Bible to be Ancient Documents, which required nothing but their own contents to maintain their truthfulness. He showed that the established practice of the courts of the civilized world for centuries had established the principle that the Books of the Bible are equivalent to the depositions of their authors. The story of the creation in Genesis is history, not a religious fable.

When a periodical of the class of *The Ladies' Home Journal,* with the *entree* to so many thousands of Christian homes, will so affront the intelligence, as well as the religious faith of its readers, it indicates how wide-spread the Hun Propaganda is against the Revealed Word of God A postal card shower of indignant Christian readers might postpone a similar affront. The Hun whose pet antipathy is Divine Revelation, will miss no opportunity to belie the truth. The only remedy is to strike "just once, as the lightning does," so author and editor will banish permanently any trifling with the Word of God.

* * *

A "Nominal Christian," indeed! Is there such a thing? Who cares to consult a "nominal doctor," or buy a suit of a "nominal tailor," or eat a dinner prepared by a "nominal cook?" Just how far could one travel on a "nominal train," and how much money would we care to keep in a "nominal bank?" A "nominal Christian is no Christian" at all.—*Christian Herald.*

The Sanctuary

The Light of God

BY DEAN FRANK N. PARKER, D.D.

This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie and do not the truth.—I John 1:5-6.

THESE words were written by a man who had known Jesus Christ. He tells us that he had heard, his eyes had seen and his hands had handled the Word of life. His knowledge was not based on mere hearsay testimony, but in deep personal experience. He knew the Son of God. The New Testament is vital because it is the record of a real life. When we carefully consider the great life depicted in the Gospels; the living power of the Christ of the Acts and Epistles and the glory of the crowned Christ whom John saw in the cathedral of Patmos, we are conscious that living power comes through this record. It is a message of life and immortality because it is true. This is the true God and eternal life revealed in His Son.

THE LIVING CHRIST

There are pictures that are dead. They give no impression of life or reality. They are mechanical, made by rule. There are others that are so vivid that the work of the artist is merely a medium of vision, we feel the reality of it all. He has seen and his given us a true rendering of what His eyes have gazed upon and His soul has understood. So the New Testament presents Jesus Christ as the supreme moral and spiritual certainty of history. Apostolic men knew Him and have given us verities, not theories or guesses. Our faith rests upon a rock that cannot be moved. To read the record with open mind and heart is to feel the reality of the life and work of Jesus. He was intensely human. He mingled with publicans and sinners. He shared in the common interests of the people of His day. His moral power arrested the attention of men. Many were drawn by His winsome goodness and others infuriated by an elevation of soul that fixed condemnation upon their own characters.

THE HEART OF THE MESSAGE

Jesus Christ is certain, so also is His significance. He came to reveal God. His message is: "God is light, and in Him is no darkness at all." His supreme concern was to have men know God. "And this is life eternal, that they should know Thee the only true God, and Him whom Thou didst send, even Jesus Christ." A personal, conscious knowledge of the living God is the supreme aim and discovery of all true religion. The vision of lawgiver, prophet, and apostle leads to this discovery. Their truth and power are in the measure of their vision of the Holy One. The glory of the Gospel is its revelation of the Father in the face of Jesus Christ.

The central thing in the personal ministry of Jesus was His certainty about the Father. Christ did not merely tell men that God is light, the very light itself shone in His own character. To know Jesus Christ is to be sure about God forever. The great certainties are moral and spiritual. The world will pass away. Prophecies shall cease and knowledge give place. This solid frame and the whole temporal order will vanish, but the righteousness and spiritual glory of God in Christ Jesus shall increase as the sun rising to its meridian.

God is no mere world force. He is more than an aggregation of social units or unseen energy making for righteousness. He is not to be identified with the total expression of the human race in its intellectual and ethical activities. He is a living, personal power, radiant in His moral glory and as authentic as existence itself. To say that God is light means that He is absolute truth, holiness and love; He is the opposite of falseness, uncleanness and hate. All this is made plain and

personal in Jesus Christ. Truth, holiness and redeeming compassion are so fully seen in Jesus that we know that in Him was the life and the life was the light of men. It is the very light of God. It is above the brightness of the sun. Christ transcends nature and man, and in His face we find the eternal.

FELLOWSHIP WITH GOD

Now and then there are men who come with alien voice to tell us that the loss of the sense of a personal God would make no difference in the serious program of life. They offer substitutes that have always failed. All this vanishes into thin air when men come to deal with the fundamental things of life. The conflict of mighty ideals with entrenched wrong; the issue and the baptism of war with its offer of the supreme sacrifice call for a deeper note. The death of self always leads men to find in God another self worth living for and worth dying for.

At the heart of all religion there is a desire for fellowship with God. The souls of men cry out for the Great Companion. Ignorance and pain and the sense of sin make men lonely and they need God. Once more in this our day we are hearing the call for a vital experience of God. Men are telling us they have seen the invisible and Christ has become real. Out of the depths our souls cry out for a place beside Him, at least a cleft in the rock where we may hear His still, small voice, and know that He is there. The Gospel offers this. Jesus Christ is the embodiment, the revelation of the Father. In Him we learn to rest in God and find in God the inspiration of the common life.

Deep as may be our desire for fellowship with God the difficulty of finding Him is one of the most universal experiences in life. If God be the very universe and sun of light and love, why is it that men are so slow to find Him? Even Christ, who came a light into the world, was not received by the world; the darkness comprehended Him not. John tells us the reason: he that walks in darkness cannot be in fellowship with God. The darkness is the symbol of all that is unlike and opposed to God. It is sin and the ignorance that originates in sin, the evil that has always veiled the face of God.

THE LIGHT SHINING IN DARKNESS

The Gospel was first preached in an age plunged in profound moral darkness. Saint Paul's description of society in the Roman empire of his day is an appalling recital of universal depravity. Sensuality, the insatiable pursuit of pleasure, covetousness and hideous forms of hatred poisoned society. Moralists and philosophers had reasoned helplessly about these things, while the tides of sin continued to sweep away the moral wreckage. Men and women were hardened to the brutality of gladiatorial contests and the burning of Christians often made a Roman holiday. The highest spirits challenged fate with doubt, while the multitude rushed on in the ever-moving current of passion and lust, inhumanity and war.

The light of God in the face of Jesus Christ caused men to feel the horror of it all. The slave, the harlot, the sensualist and the wearied philosopher awakened in the light of life; they struggled into the kingdom of God. They gave up the unfruitful works of darkness and found themselves in the companionship of God.

Again and again the world has drifted into periods when the works of darkness sweep with epidemic range in the life of men. The remedy is always found in a fresh vision of God, who is all truth and purity and love. The saviors of society have always been men and women who have given up all that they might walk with God. Our own age is singularly complex in its moral and religious aspects. The conflict between light and darkness is intense. Official Christianity is highly organized and intensely active in many ways. The evidence of the sins of the flesh is unquestionable. The salacious moving pictures, the problem novel, with its improbable moral motive faintly veiling the insidious poison of sexual suggestion are often tolerated by many whose ideals must surely be elsewhere. God has a controversy with this age. And it is not a matter of

mere speculative belief; it is the old, old issue that has ever been the burden of the prophet's call to repentance and newness of life.

THE SOCIAL POWER OF LIGHT

Light diffuses itself. It is the very nature of God to express Himself. He has revealed Himself in terms of fellowship, especially the intimate fellowship of the Father and the Son. He seeks to reveal His love. Jesus was a constant illustration of the social character of God. He sought the companionship of men and revealed His glory in the fellowship of service. He felt intensely the needs of men. Wherever the wandering cry of hunger was heard, or the sight of suffering bodies engaged His eye, or the weird shriek of lunacy told of a sick soul, the compassion of Christ moved Him to some deed of mercy. He did these things divinely because they were of the very character of God Himself. Holiness is not a remote, abstract virtue, but a spiritual quality that declares itself wherever God or men may meet. Over against this is the selfishness of sin. Saint John tells us that it is impossible for a man to be in the light and hate his brother. Love to the brethren is the evidence of a real conversion. The pagan, ancient and modern, together with legalists of every age, have denied the brotherhood of the race. It is not merely the great vices that darken the heart and keep God out of the lives of men. Next to love of God is love of man. Heartlessness, inhumanity and insensibility to human need are sins more difficult to arrest than many of the common voices of the slum. The Christian man of today has a call to service in the practical regeneration of society, which calls for the literal fulfillment of Christ's law of love. The blessing of God cannot rest upon a society that fails to see or evades its high calling of carrying the healing power of Christ's Gospel to those who are most remote from or alienated from the fellowship of the Church.

Neither the individual nor the Christian community can abide in the light of God if they persistently ignore their obligations to the people who are sitting in darkness. We are condemned by our slowness to enter fields which have opened above and beyond our willingness to enter. The failure to take upon our hearts the burden of the wrecks that fall upon our streets or hide in the warrens of vice; the indifference to the man in the next street, or in the next pew for that matter; the complacency that refuses to consider the problems now appealing to our broadest intelligence and profounder sympathy prove our unlikeness to Him who came revealing the "unselfishness of God."

While the world clamors for democracy and the plain man of affairs sees the power of unity and concentration in all enterprise can the children of light do less than fulfill the prayer of the Master that they all should be one in the fellowship of God? If you look God fully in the face you can never look upon man except as a brother. If we see men as He sees them then indifference will be transformed into the ministries of love and prejudice be dissolved in the discovery of the value of the least of these for whom Christ gave Himself. The churchly snob, the ecclesiastical fanatic and the complacent sectarian are alike alien to the light and love of Him who found the highest virtue in the despised Samaritan, the finest compassion in the Gentile soldier and the greatest faith in the Syro-Phœnician woman. If anything can arrest the leadership of the Church it will be its failure to express God's concern for everything that is vital in the complete redemption of men.

THE PERVERSION OF SPIRITUAL OPPORTUNITY

The heaviest censure of Christ fell upon the men who concealed their false character and evaded the light of God. They perverted the means of religion to serve selfish ends and preferred darkness to light. The Pharsisees gloried in the possession of the Scriptures and professed to be expert expounders of the law. The hours of the day were measured by their devotions and they busied themselves with fast and festival. They paid tithes and punctiliously attended every public function of religion. Their social contacts were a perpetual exhibition of the ritual of life. Their creed was definite and was supposed to be the final interpretation of the law of God. Yet of all men they were the most bitter in their rejection of the light of God. Christ said that strangers, publicans and

harlots would enter the kingdom of God while they would be left out. They were spiritually blind, blind because they would not look moral facts in the face. Phariseeism, ancient and modern, is egotism veiled in the forms of morality and religion. It is ever busy in things that belong to God, but never coming to Him. It often speaks the language of praise and repeats the vows of devotion, but the heart is never there. Wherever men put anything in the place of an experimental knowledge of God there is a perversion of the aim of religion and the soul enters darkness rather than light. Many a man's religious opinions are merely an aggregation of personal prejudices and his activities a kind of satisfaction of social inclination that have assumed the forms of religious service.

Human nature is tainted with incipient Phariseeism. It may not take the form of asserting "I am holier than thou," but it often does say, "I am wiser than you." There is a supercilious self-consciousness that misses the paths that lead to God. There are men whose outward attitude of condescension scarcely conceals their inward hostility to the authority and moral majesty of Christ. Time has proven Christ to be His own sufficient evidence and the spiritual challenge of God remains the inevitable issue to be met by all men.

How great is the darkness of the human spirit if it fails to find its divine kinship in Jesus Christ. He is our final spiritual opportunity. To miss Him is like the universe losing the sun. He alone could say, "I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life." His coming is the call to fellowship in the light. If we refuse it there remains the darkness of sin and death.

The light of Christ has wrought wonders in the earth. Let us not discredit the miracles of His grace and the triumphs of the saints. Yet there are unrealized possibilities in Jesus Christ for the world. Everywhere there are earnest men thinking that there are hidings of the light and power of Jesus Christ that the world ought to know. Can we say we are walking in the fullness of His light? Have we the conscious power that comes through the cleansing blood of our perfect Redeemer? O there is light in Christ for the Church and the world today. He is the solvent of all the problems growing out of man's failure to understand and appreciate his brother man. In the fullness of His light prejudice is transformed into the truer judgments of love and narrowness gives way to the light that must banish darkness and cleanse the clogged channels through which the tides of spiritual power may go forth to refresh the world.

To each of us Jesus Christ comes, saying: "Behold, I stand at the door and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him and he with Me." Out of the receding surges of the war's great storm many voices are proclaiming what the new world must be. There is much chaos, much criticism of organized Christianity. How superficial much of it is the facts of past achievement plainly declare. Wherever we are deficient it is because we have drifted from a profound experience of the presence of God. The final message of the Holy Spirit to the apostolic age comes with solemn and tender warning, with the persuasiveness of a love that continues to the end, "He that hath an ear to hear, let him hear what the Spirit saith unto the Chuches."—*Christian Advocate.*

* * *

Men are inspired now for many things, but not to write any more Bibles. They are inspired to interpret the Bible for the times and to live it themselves. The analogy between the Bible and the Constitution of the United States may help us here. . . . The supreme judges may not take liberties with it. Their business is to interpret it."—*W. W. White D.D.*

* * *

The real purpose of every home is to shape character for time and for eternity. The home may be one of poverty, the cross of self-sacrifice may be required, suffering may sometimes be necessary, but wherever a home fulfils this purpose it is overflowing with joy.—*J. Wilbur Chapman, D.D.*

OUR SERIAL

When Elijah became Mayor of New York

By JAY BENSON HAMILTON, D.D.

PART III—THE BATTLE OF THE GERMS

Chapter 8—Miracles of Magic.

have here a marvellous discovery of the Nineteenth Century. I paid twenty-five cents for it today at a stationer's. It is, as you see, a card case of aluminum, for the vestpocket. This new mineral would be a miraculous product were it not used in domestic utensils in thousands of homes. This little box is empty, and yet it contains endless surprises."

The box was held at arm's length above the table in plain view of all. Very deliberately there was drawn from the tiny case a large, elegant, cut glass fruit bowl, filled with the choicest of fruit. Each guest was asked to name his favorite. This was followed by producing from the case a solid silver fruit plate and knife, each engraved with the name of the guest to whom it was presented as a souvenir.

"That is not a miracle, it is only leger-de-main. In many companies, however, it woud pass as a tolerable miracle. If each gentleman will hold his watch in his hand and look at the face carefully, I will cause each time-piece to change of itself to the hour recorded at this moment in any city you may name on the globe."

In response to requests the hands moved so that each watch recorded the time of various well-known cities at home and abroad. While they watched the hands moving, as if automatically, and return to the exact time of New York, a look of wonder and bewilderment was on every face.

"That is decidedly clever," said the Editor, "but that is not a miracle."

The doors and windows of the private parlor were locked and sealed at Elijah's request. He quietly asked each man to look intently into his face. When they did so, to their amazement, he had disappeared. They examined the empty chair, the floor, tested the doors and windows, and every corner of the room, and sat down at the table to discuss the method of the disappearance, which all acknowledged was real. A knock at the door, and a voice from without asking to be admitted, was listened to by the Editor with a quiet smile as he said: "Let him get in as he got out."

A laugh from without told that the half-whispered remark had been heard. While the laugh still rang in their ears, Elijah entered the room, not by either door or window but through the solid wall from the street.

"That was decidedly mysterious, but still that was not a miracle," said the Editor.

"I see, I will have to deal with each of you personally before I can secure conviction of the truth of my claim to be a wonder-worker. I will begin with the Editor.

"You have in your pocket an editorial for tomorrow's Journal of the World. No eye has seen it but your own. Am I right?"

"You are," replied the Editor.

Elijah took a pencil and a pad from the card-case and wrote rapidly for a few moments and placing the leaf from the pad containing what he had written, in an envelope, he sealed it and handed it to the Editor.

"Write another editorial and I defy you to change it a letter from what I have written and which you hold in your hand."

The Editor quickly wrote a few lines and sealed the envelope in which he placed it, and handed it to the Senator, with a smile of incredulity but half-concealed.

"We are all aware of the versatility of the publishers of the *Journal of the World,* by which a 10 o'clock p. m. edition can appear at 10 a. m. the same day, but I am sure not even the Editor ever saw a tomorrow's paper published today. To have such a number contain the editorials which no eye but the Editor's has ever seen, would be a clever trick, but even that would not be a miracle."

Elijah deliberately drew from the card-case a copy of the *Journal of the World* bearing the following day's date line. He handed it to the Editor and asked:

"Does it contain your editorial still in your pocket?"

"Gentlemen, our host is a prophet," the Editor said with a white face and gleaming eyes. "My two editorials are both here. I am sure now that if the Senator will open the sealed envelope he will be able to read to us what I was compelled to write."

The Sentor unsealed the envelope and its contents were a fac simile, even to the punctuation, of that which Elijah had written on the leaf of the pad and placed in a sealed envelope in the Editor's hand.

Elijah took the copy of the paper and tossed it into the air. It gradually diminished in size until but a speck remained, and then disappeared.

The silence was oppressive for a minute. The host turned to the Labor Leader and said:

"I would be greatly obliged if you would write a telegram upon this telegraph pad, taking one from the card-case. Seal it without letting any one know what it contains. We will ask our friend, the Manufacturer, to open the envelope. We will then permit the writer to say whether or not it shall be sent."

The telegram was written and placed in the envelope and carefully sealed.

"Will our friend, the Manufacturer, kindly read aloud the telegram?"

It was a cipher message whose code was known to but one person in the world beside the writer, and he was a thousand miles away. The message was an order for all employees to strike, in the manufactory of the President, who had read it, ignorant of its meaning.

"Gentlemen, our host is a prophet, I am convinced," said the Labor Leader, greatly agitated. "I trust he will manage to destroy that message without trusting to a supernatural disappearance. I would not have it known for one hundred thousand dollars. It would ruin me and many others and cost others millions."

Elijah held the telegram upon the point of his fruit knife and gently blew upon it. It burst into a blaze and was quickly consumed, greatly to the writer's relief.

Turning to the Railroad President: "I see this has been very amusing to you. Will you write a telegram and seal it, and see if you also can mystify us with a cipher message."

The president took the pencil and wrote for several minutes, filling both sides of the sheet. He then carefully read it over, signed and sealed it. As he did so, he chuckled to himself in almost boyish glee.

Elijah took the envelope and reading the message through the envelope, quietly remarked: "Before we hear it read, I will ask our friend to read the message again."

The writer read it with a terror that was so plainly expressed by his features that all exclaimed in dismay: "Read it aloud."

Cold sweat stood out in great drops upon his forehead as he read and re-read the message and then quickly tore the paper into minute pieces, which he carefully burned himself lest a speck of paper should remain. Drawing a sigh of relief, but with emotion almost overwhelming, he said to all inquiries:

"I would not send that telegram for one million, no ten million dollars. It would involve the loss of ten times that amount and irretrievably ruin not only myself but all my friends. If you are not a prophet you are the devil himself. I am convinced. I will call you anything you choose only don't ask me to write anything again."

For years three men had sought by combinations to foil a sagacious and powerful competitor. They had just succeeded in securing the last block of stock which made their scheme a great success. It insured not only their safety from ruinous competition, but gave them absolute control of a vast territory. The telegram was to this competitor. It informed him of the whole secret scheme, described, in detail, one or two very questionable deals in the transaction and turned over to him, with full power of attorney, the control of the stock to be used in the interest of the rival road.

Although the remainder of the company were very nervous and anxious

neither dared refuse when each was bade write. The Coal Operator telegraphed the order to reduce the price of coal fifty per cent. and doubled the wages of every employee in his mines. He added several items relating to the combinations with various railroads to restrict production and fix the rate of transportation; cancelled several agreements with friendly allies that left him crippled beyond hope of recovery. The last item announced through the *Journal of the World*, to which the telegram was addressed, that hereafter his mines and roads would be operated for the public good.

The Trust Magnate wrote a deed of gift of all his property to be used for the propagation of the Universal Religion.

Both were permitted to destroy the paper without permitting any eye but their own to read it. Both with great emphasis declared their host was a prophet and that they were fully convinced of his supernatural powers.

The Senator was plainly disturbed but bravely met the issue by saying: "I am convinced without a sign. I am sure, however, that it would not be fair nor honorable for me to witness the discomfiture of the other gentlemen and refuse to share their experience. Proceed with your wonder-working at my expense.

"Our friend, the Senator, in spite of his frank words, is not convinced. He regards this as only a bit of common-place sleight of hand and mind-reading. I have reserved for him an experience which I am sure he will declare to be an absolute impossibility."

Looking into the Senator's eyes with a gaze that seemed to burn into his soul, he said: "In your private safe in your office, is a secret drawer, manufactured with wonderful skill. Only the maker and you know of its construction or can open the drawer. It has a lock the combination of which, like that of the safe, is known only to you."

The Senator's face became deadly white; his eyes were full of terror as he clasped his hands and with an almost imperceptible movement touched with his tongue his lips which had in a second become dry and parched.

"In that secret compartment of the safe is a heavy blue envelope, sealed. Within the envelope is another, and within that, another, so that the mysterious document is thrice protected by heavy envelopes. Upon each envelope is written 'To be opened only by Senator———. In case of his death this envelope with its contents is to be destroyed un-opened.'"

"I know what it is," the Editor wickedly shouted. "It is the list of Trust contributors to his political schemes. I will give one million dollars to the Universal Religion if I may publish the document in the *Journal of the World.*"

The Senator flushed and then paled. He trembled as if he was about to fall from his chair.

The speaker went on mercilessly, but with a quiet coldness in his tone that chilled every heart: "That document is not in the secret compartment. It is not in the safe, although the last thing the Senator did before coming here was to see it safely and securely hidden in both. The document is here. It is in my card-case."

The huge envelope was taken from the tiny case and turned over and over to see if it was still securely sealed. The Senator could only whisper: "I would rather die than have any eye but mine read what you hold in your hand."

The Editor almost shrieked: "I will give five million."

The face of every man in the room was ashy pale and each hand was extended, either to grasp or protect the mysterious paper.

"Senator, will you believe without having the document opened and read?"

Before a reply could be given, the precious paper was placed in his trembling hands.

"I pledge you upon my honor as a gentleman, that I have willed not to read a word. I am as ignorant of the contents of your private papers as any other man here."

"Thank God!" fervently exclaimed the Senator. "You are a prophet. I am convinced."

Elijah waited a few minutes for the agitation, plainly marked on each face, to disappear. He then continued in the same quiet tone with which he had been

speaking before the marvel-working: I must certainly be believed to be a man of truth. Otherwise, for me to seek to make other men truthful, would be such a travesty as to insure my certain defeat and shame, and inevitably ruin the cause to which I have devoted my life. I now speak with the utmost care and exactness

"The Editor, with bitter sarcasm, mocked the idea of having the 'germ' of religion on sale and every church turned into a 'reciprocity drug store.' I replied, 'Why not? I have discovered the germ. It is not for sale. It is to be a free gift to humanity.'

"'Give me where to stand and I will move the world,' was a vagary of an ancient freak as his comtemporaries nicknamed him. We know that every schoolboy moves the globe at every step he takes. If you can find where to stand, each of you can move your world and lift it into its right relation to, and adjustment, with all other worlds. I will give you the standing-place by furnishing the germ," the speaker declared, with electric enthusiasm.

"Then we pledge you we will lift our world," solemnly replied the Senator.

"But the difficulties," exclaimed the Labor Leader.

"Overcome them, remove them as you have the others that stood in your way. If you will work as hard and as successfully to lift your world as you have to lift yourselves, you are sure to succeed. But enough for tonight. Let us meet one week from tonight to draft the plan for 'reciprocity.' But before you go permit me to exhibit to you an invention of mine in which I feel considerable pride. It is a Music Box with a repertoire of a dozen tunes. I can compel it to play at my will any one of the dozen you may select. The music is unequalled for weirdness and sweetness."

The Box was placed in the center of the table. It was a gem of cabinet work. The wood was of a strange, dark tint, and highly polished. It seemed to be hermetically sealed. There was no apparent appliance with which it could be started or stopped. Each confessed himself puzzled, after giving it careful examination.

"Controlling it is my secret," the host said, with a smile. "Electricity is the motive power. The music, to be appreciated, must be heard in silence."

He gave each a card upon which was printed the selections numbered.

"Each of you may select a tune, mark the card, let no one but yourself know the number. We will begin with the Senator. The tune thus secretly selected by each will be played without any perceptible effort on my part. It might be a good idea to profit by the silence and each spend the half-hour in meditation upon the 'creed' and the 'rule' of the 'Universal Religion.'"

The concert was a pleasing success in every particular. The tunes selected by each guest in turn were played. The transition from one tune to the other was made with the quickness of thought, to the complete mystification of all. The music was so sweet and powerful and rendered with such expression as to seem the product of a hidden orchestra, conducted by an artist. The silence of the half-hour was very impressive. Each man lived a life-time in fancy. He saw such visions as he would never confess lest he should be ridiculed as the victim of a fantastic dream. When the concert was ended, Elijah thanked his guests for the honor they had done him by accepting his invitation. The Senator exclaimed with deep feeling.

"I believe in the 'creed' of the 'Universal Religion' and I will be governed by the 'rule.'"

Each guest made a similar declaration, with profound emotion. They were asked to accept, as a souvenir of the occasion, a charm for the watch-chain. It was an ivory heart. On one side in golden letters was the word "Whatsoever," on the other side was the word "As."

The *Journal of the World* the next day contained an editorial proclaiming the doctrine of "The Universal Religion." It contained this paragraph:

"My heart was hardened and smoke-dried by a strenuous worldly life. By what I am led to believe was some strange miracle of grace, I felt an impulse for amendment—a yearning for faith—nay even faith itself. How was this mysterious miracle accomplished? All I know is, that after having been for many years an unbeliever, suddenly I believed. Conscience is like the stomach. It works though we are unconscious of its workings. There has been no road to

Damascus. No event has brought about a crisis. Nothing has happened. One evening I was in a half-hour's dream. I awoke, and the thing was done, how or why, I know not. Here and there, undoubtedly, on the roadway, I distinguish certain landmarks. I can even recall some of the long forgotten sensations of childhood, the subterranean workings of ideas excited by boyish visits to churches. But I am unable to gather the threads together and wind them into a skein. I cannot understand the sudden and silent outburst of light within me. When I sought to explain to myself how, sitting down with a small company of friends to dine and spend the evening, I rose to go home, a believer, I could discover nothing as to the cause. The divine action has vanished and left no trace behind, save the new life. I have been re-created."

(To Be Continued)

Sidelights

The Bible's Influence

Did you ever hear a man say: "I was an outcast, a wretched inebriate, a disgrace to my race, and a nuisance to the world, until I began to study mathematics, and learned the multiplication table, but since that time I have been happy as the day is long; I feel like singing all the time, my soul full of triumph and peace?" Did you ever hear a man ascribe his salvation from intemperance and sin and vice to the multiplication table or the science of mathematics or geology? But thousands will tell you, "I was wretched; I was lost; helpless, homeless, hopeless, until I heard the words of the Bible!" And they will tell you the very words which fastened on their souls And since that entered on their hearts hope has dawned upon their vision; joy has inspired their hearts, their mouths have been filled with grateful songs. Now, this Book is working just such miracles, and is doing it every day. To the skeptic we say, "If you have any other book that will do such work as this, bring it along. The work needs to be done; if you have the book that will do it, for heaven's sake bring it out. But for the present, while we are waiting for you, as we know this book will do the work, we propose to use it until we can get something better."—*Pittsburgh Christian Advocate.*

*

The Incomparable Word

No great nation can survive its own temptations and its own follies that does not indoctrinate its children in the Word of God, so that I know that my feet rest with the feet of my fellowmen upon this foundation and upon this foundation only, for the righteousness of men must take its source from these foundations of inspiration. There are problems which will need purity of spirit and integrity of purpose, such as never have been called for before in the history of this country. I should be afraid to go forward, if I did not believe that there lay at the foundation of all our schools and thought the incomparable and unimpeachable Word of God.—*President Woodrow Wilson.*

*

The study of God's Word is a primary necessity to spiritual power. The Word is a lamp, sword, comfort, food, etc. The Holy Spirit wishes to become potent in us. He designs that we shall *guide the erring*, and He feels around in us for the Word as a *lamp*. And if we are ignorant of God's Word we are futile for such service. He wishes to *cleave a temptation in twain* and feels around for the *sword*—the Word of truth. But if we have not learned the Word we are overcome. He wishes to use us in *comforting the sorrowing*, and lets down the vessel into our memory for the *Word of Consolation*. But, alas! it comes up empty, and there is no power to comfort. *The Spirit has no instrument to work with if we are ignorant of God's Word.*—*C. Woelfkin, D.D.*

*

I believe with all my soul that what we need more than anything else—next to a great outpouring of the Spirit—to insure and hasten the imperatively demanded Evangelistic Revolution of the Churches, is a great revival of true, constructive, devout, *Christian Bible* study. We need to become more fully acquainted with the mind of God through the blessed Word. That is our great need.—*Wm. P. Hall.*

Editorial

The Modern View and the People at Large

IN a previous editorial we spoke of the "Modern View" in its bearing upon Christian people and the Christian ministry. We now ask, what effect is the "Modern View" likely to have, or actually does have, upon the people at large?

The common people, so-called, are far more logical in their thinking than is generally supposed, though they know little of logical formula and nomenclature. That is, if a man of ordinary intelligence, whether educated or not, has come to feel that there is no God, or only a God who is not able to do anything except what nature allows, then the conclusion is easily reached that it is just as well and just as safe for one no longer to pray; and if the Bible is an evolution instead of being a supernatural revelation, the conclusion very naturally follows that one need read or study its pages, just as long as, and no longer than, one sees fit.

But when men have gone thus far in unbelief the consolations and inspirations of Christian faith no longer are felt in the hearts and homes of men, and the temptation expressed in that cry of desperation, "Let us eat, drink and be merry, for to-morrow we die," will not be without its victims, and if these conditions should largely prevail among the masses of our people, one thing is certain, there will be a land filled with anxiety and alarm, unrest, selfishness and misery. As is well known, Germany, before the late war, was well advanced in the modern theological thinking. If she had not been thus educated it is doubtful if that war ever would have cursed the world. Just before the war, Dr. Baur, one of the imperial chaplains, in a sermon preached before the Emperor, said:

"Affection, faith and obedience to the World of God are unknown in this country, which formerly was justly called the home of faith. Marriages are concluded without the blessings of the church; we have a Sunday only in name; the afternoon and evening of it are spent by plain people in the public houses and music halls; while the upper classes rush to the races, preferring to hear the panting of tortured horses rather than sentences from the Word of God."

The report also was made that "throughout Germany nearly all the churches have done away with the evangelical beliefs and evangelistic efforts. Society is socialistic and is coming to be anarchistic. Men's souls are sick and suicide is prevalent as never before."

But why should not men be expected to do as the Germans were doing while under the spell of the new theology or the "Modern View"—go to music halls, beer gardens, and horse racings, on Sunday, instead of attending church? If the Christian religion is no better than any other, and if all religions are human inventions, what better outcome could be looked for than this that had befallen Germany?

In commenting upon these facts, a London paper assigned as "the chief reason for the degeneration of that once noble people the substitution of skepticism for faith." And a German student of these problems put the thought thus tersely: "Germany is now reaping the harvest of advanced thought; the prisons are full."

Passing from Germany to England it will be found that the whole country has been much alarmed at the recent outburst of what is called, "anti-Christian socialism."

The recent leaders in the socialistic ranks had become more or less familiar with Darwin's, Spencer's and Haeckel's views of organic evolution, and had learned something of the destructive theological opinions of Professors Cheyne, Driver, George Adam Smith, R. J. Campbell, and others, and were logical enough to see, what doubtless they had become perfectly willing to see, that if scholarly scientists and eminent teachers of theology are correct, and such they are supposed to

be, then there is certainly no God, such as the Bible describes, and no book of authority such as the Bible claims to be. The logical outcome of these "New Views" is that announced by Mr. Robert Blatchford in *The Clarion*, a London publication:

"I do not believe that Christianity or Buddhism or Judaism or Mohammedanism is true. I do not believe that any one of these religions is necessary.

"I deny the existence of a Heavenly Father. I deny the efficacy of prayer. I deny the providence of God. I deny the truth of the Old Testament and the New Testament. I deny the truth of the Gospels. I do not believe any miracle ever was performed. I do not believe that Christ was divine. I do not believe that Christ died for man. I do not believe that he ever rose from the dead. I am strongly inclined to believe that he never existed at all.

I deny that Christ in any way or in any sense ever interceded for man or saved man or reconciled God to man or man to God. I deny that the love or the help or the intercession of Christ, or Buddha, or Mohammed, or the Virgin Mary, is any use to any man.

"I do not believe there is any heaven, and I scorn the idea of hell."

Here is an infidelity far more pronounced than that of Thomas Hobbs, Voltaire, and Thomas Paine. The unbelief of that eighteenth century was dangerous and harmful enough, but this of the Blatchford type is many times more so; and, unfortunately for England, it is on the increase. And this new view, even in its less radical announcement, easily enough accounts for the unrest and uncertainty now hanging over the whole British Empire.

It is next to maddening to deprive the masses of the people of this consolation of religion. It is pitiful to think of the widows and mothers of 800,000 Englishmen slain in the world war, that would be left without hope of seeing again their loved ones were they left the heritage of this new theology. And unless the progress of these unchristian views is arrested it is only a question of time when law, and order, and the throne of King George will be found underneath the wreck of the British Empire.

Crossing the English Channel, in some respects, France appears to be scarcely better off than Germany and England.

As early as the time of the International Peace Congress in Paris, (1900) an article published in the *L'Univers* is to the point and is suggestive:

"The spirit of peace has fled the earth because evolution has taken possession of it. The plea for peace in past years has been inspired by faith in the divine nature and in the divine origin of man; men were then looked upon as children of one Father, and war, therefore, was fratricide. But now that men are looked upon as children of apes, what matters it whether they are slaughtered or not!"

Every thoughtful man is wondering at this very hour whether or not France is to be engulfed in a political, industrial, and social maelstrom.

So, also, thoughtful men in America, in both the United States and Canada, are becoming serious in view of present tendencies and developments.

Disrespect for the Bible shown by the educated classes, its neglect by the masses, and the surprising ignorance of its contents in college and university, shown by test examinations of the students, is one of the characteristics of the present time.

President G. Stanley Hall, of Clark University, in a recent address, told his audience with expressions of regret, that "among the young men who matriculated in college and among children at home there is an amazing lack of a knowledge of the Bible" and that "the Bible in our country is becoming obsolete."

Justice John M. Tierney, of the Bronx Municipal Court, New York, in giving his reason for abolishing the Bible from his court, says:

"Yes, I have removed the Bible from my court. It was a desecration to use it there. The lying words from the mouths of witnesses made its use a mockery, a travesty. I was brought up to regard it with veneration and reverence as the Word of God. It is shocking to find men calling upon deity to witness the truth of what they say with a lie in their hearts and upon the lips by which they profaned the good book. I now swear or affirm a witness with uplifted hand, but it really has no significance to my mind. I would prefer to let every person tell his or her story without either oath or affirmation, and then do the best I can toward ascertaining the truth. The statutes of this state on the subject of perjury might well be repealed."

But why should young men in college be expected to become familiar with the Bible, or why should men in courts of law have any special regard for it, if entertaining the "modern view?"

Some little time since Dr. W. A. Brown, in the *Harvard Review,* takes issue with orthodoxy in several points, one of which is the following:

"Sin is not a foreign intruder, making its appearance in the universe suddenly, at a moment of time, and bringing about an abrupt transformation in human nature as a whole. Sin is the inevitable result of certain tendencies inwrought into the structure of human nature. It is the survival of the animal in man."

If sin is such a thing as that, why should men feel the slightest compunctions of conscience or responsibility for its existence, or why should they fear, or hesitate to commit it, when the temptation and opportunity are at hand? Why should not prisoners be set free—murderers and all the rest?

A defender of the "New View," W. Reade, in a book entitled "Martyrdom of Man." offers the following as the outcome of his investigations and thinking:

"Supernatural Christianity is false. God worship is idolatry. Prayer is useless. The soul is not immortal. There are no rewards and no punishments in a future state. The destruction of Christianity is essential to the interests of civilization and man will never attain his full powers until he has ceased to believe in a personal God and in the immortality of the soul."

With such thoughts echoed here and there why should any one be surprised that our American people are losing the sense of sin or that the Christian manhood of the race is falling into decay?

A past president of the D. A. R., a woman of extended observation, in a paper recently published, has entered her solemn protest against the unbecoming life of society women, whom she thoroughly knows. "Bridge whist in club circles," she says, "has taken the place of home life, and gambling with cards on Sunday afternoons is the recreation indulged in by fashionable society women."

But why object to such pleasant recreations on Sunday afternoons if sin is only the survival of the animal in man on account of which there is no human responsibility? Let the God of pleasure rule the world!

A gentleman who has had rare opportunities for studying New England society, is the writer of the following statement:

"In ninety per cent. of the New England towns the large majority of people have no intelligent faith about anything and do not wish to have. Serious religion which interferes with personal aims and pleasures is shunned and its advocates ridiculed. In such places the liberal preaching of the past decades and the refined criticism of the Bible have enabled the people to throw off nearly all restraints of conscience, so that God is no longer loved nor feared, and human life grows cheap. Wherever the pulpits of New England have been untrue to the Bible and to the deity and authority of Christ—in those places irreverence, profanity, immorality and godlessness almost hopelessly exist."

Dr. Schofield (M. D.) speaking of the "New View" has this to say:

"The decline and practical abolition of family prayer is largely due to this teaching. That shrine known as the family altar has been cast down and the young people of today too often have the sobriety and reverence and the self-control that the early study of the Bible teaches, and wise religious instruction imparts, re-placed by self-will, self-indulgence and self-conceit."

And if there is no God, if sin is inevitable, if there is no certainty of a future life, and if clouds of sorrow have no silver lining such as the Christian religion is supposed to assure, why not expect that irreverence, immorality, and godlessness will prevail? Why should not the family altars be thrown down? Why should men be expected to care for the interests of others? Why should not trusts be expected to crush out all competition? Why should there not be profiteering? Why should not labor unions destroy property and kill men with dynamite or pistols when they think they are oppressed? Why should not legislation be sold to the highest bidder and trial by jury be a travesty of justice?

Or why should workmen feel that they ought to render full time and do fair work and no longer cheat the employer by rendering only slovenly and deceitful service? And why should not profanity fall from the lips of young and old when one is much provoked? Selfishness and self-interest are supreme is the logical

and practical outcome of the "New View" whatever its advocates may say to the contrary.

A recent writer on these subjects treats the matter thus:

"Now if this goes on much longer where can we issue except in moral chaos? We need a new sense of honor; we need a new generation of men with such a sense of honor that they will despise and turn from everything that deprives them of clean hands and pure hearts, men who will hate a lie in any form."

No doubt precisely this renovation of society is needed but what method to bring it about is recommended?

Have the advanced thinkers been heard from on this subject? These are questions of paramount interest, for *if* the trend of criminality is not checked: if burglaries that every night render homes unsafe are multiplied; if assaults upon men and women, the mention of which fills the columns of the daily press, are to increase; if murders that in the past few years number, in the United States more than 150,000, shall double in the next few years, as is quite likely to be the case, there will be such perpetual insecurity and anxiety that life in this fair and free country of ours will, after a while, be hardly worth living.—*L. T. T.*

Historical Accuracy of the Four Gospels

WHEN, forty years ago, I wrote my volume, "The Logic of Christian Evidences," the German theories of the late date of the four Gospels were so prevalent that I had, first, to build up an argument of the veracity of the four Gospels, even if they were not generally acknowledged until the last half of the second century. I was able to show that, even if that were the case, they still were historical documents of the first order and worthy of entire credence. The argument was as follows:

The space of time separating the crucifixion from the year 170 when Irenaeus was in his prime was no longer than that by general consent it is allowed that traditional evidence of a certain class of facts may be of the highest value. This period in which traditional evidence may be depended upon is generally set down as 130 years. Now Polycarp, who was a disciple of John, suffered martyrdom in the year 155; but Irenaeus testifies that he saw much of Polycarp before his death and remembered clearly his statements concerning the testimony which the apostle John bore concerning the miracles and doctrines of the New Testament, "In consistency with the Holy Scriptures, as he had received them from the eyewitnesses of the doctrine of salvation." Now Irenaeus appeals to the four Gospels with as much confidence that they are well known and accepted by Christians as any one would do at the present day; and endeavors to explain why there were four Gospels and no more.

As illustrating how completely the lives of three men can cover this period, about 130 years, it is sufficient to note that Benjamin Franklin was for nearly forty years a contemporary of Thomas Jefferson; while Thomas Jefferson was for nearly thirty years a contemporary of George Bancroft, the historian. Bancroft did not die till 1890. Now these men were all closely connected, and it was perfectly easy for Benjamin Franklin to have borne testimony concerning certain facts to Thomas Jefferson, who would repeat it to George Bancroft, who could personally record the testimony 150 years after their occurrence.

I can, myself, give testimony to facts connected with my grandmother's history, which occurred fully 130 years ago, facts which she told me time after time as I was sitting beside her in her old age. And my children can retain these facts and retail them with accuracy for a still longer period.

Now, the four Gospels relate a class of facts so interrelated and so harmonious that they bear every evidence of being genuine reproductions of the testimony of contemporary witnesses. In future communications I will attempt to substantiate this statement, thus reinforcing the principle which Dr. Hamilton so often laid down, that the Gospels have all the force which legal authority assigned to "ancient documents," a principle thus stated by Judge Greenleaf as apply-

ing to the New Testament books. He says, "The genuineness of these writings really admits of as little doubt, and is susceptible of as ready proof, as that of any ancient writings whatever." The rule with regard to such evidence he states as follows:

"Every document, apparently ancient, coming from the proper repository or custody, and bearing on its face no evident marks of forgery, the law presumes to be genuine, and devolves on the opposing party the burden of proving it to be otherwise." *—*G. F. W.*

*"The Testimony of the Evangelists examined by the Rules of Evidence administered in Courts of Justice," p. 7.

Who are the Beatified of Revelations vii. 9-17?

AN interested reader of THE BIBLE CHAMPION writes us: "Often, at funeral services, our pastor reads the portrayal of the beautiful comforting heavenly scene in Rev. vii. 9-17,—"They shall hunger no more. . . and God shall wipe away all tears from their eyes." Since our Sunday-school lesson of March 21, "John's Picture of Worship in Heaven," I am questioning if that passage properly pertains to the righteous dead of the present time. Will you please consider the matter?"

It would seem as though the beatifice condition to which any of the righteous dead are entitled, could be rightfully shared by all the righteous departed. But who the persons in this particular passage are, we shall need to determine from a study of the passage itself, which we will now attempt to do, strenuously refraining from reading anything into it or reading anything out of it that is already in. And first of all let us locate the passage.

Those who still keep the Book of Daniel in their Bibles—as THE BIBLE CHAMPION certainly does—can hardly be absolved from dealing with the question of Daniel's Seventy Weeks (ix. 24-27). Pember, in his *The Great Prophecies,* Part II., Chap. III., "The Prophecy of the Seventy Weeks," definitely accounts for sixty-nine of them, which period he makes to be fulfilled with, "Messiah the Prince" (Dan. ix. 25), when Christ presented himself in Jerusalem as King (Lk. xix 28; Matt. xxi. 5), April 6, A. D. 32. "Therefore, the first part of this great prophecy was exactly fulfilled *to the very day*" (p. 201).

But what of the 70th week? G. Campbell Morgan, in his book, *God's Method With Man,* in the fifth chapter treats of "Daniel's Missing Week," and in the sixth, "The Events of the Missing Week." According to the showing of both these brethren, the 70th week is yet future. Between it and the past 69 weeks is a time-parenthesis, and uncalendared interval,—which is the present Christian dispensation, the church-age, the length of which no one can tell (Acts i. 6, 7), but at the end of it, the 70th week will begin, in the which seven years events will transpire that are plainly set forth in Scripture.

Still further. In Rev. i. 19, John is bidden to write three things: 1. "The things which thou hast seen;" 2. "The things which are;" 3. "The things which shall be hereafter," Gr. *meta tauta,* "after these." This scheme manifestly gives the divisions of the Book. What John had seen was the Patmos vision—the Son of Man, with his eyes of flame, walking amid the "seven golden candlesticks," the churches, i. 9-18. The words *meta tauta,* "after these," also begin chap. iv. 1. Then lying between what he had seen and " the things which shall be hereafter," or "after these," must be "the things which are," i. e. Rev. ii., iii., the Epistles to the Seven Churches.

The period of the Seven Churches—whose story is a foreview, a prophetic portrayal, of the historic course of Christendom— is this present church-age, the interregnum between Daniel's 69th and 70th weeks. Of course at its close the 70th week will begin, and its story is comprised in chapters iv.—xix.

In the "after-these" period there is "something doing" for sure. It is a time of divine judgments. The symbolic seven seals, seven trumpets, seven vials, and other symbols, speak of awful judgments. Chapters iv. and v. are pre-

liminary to opening the book of seven seals. In chapter vi. six of the seals are opened: 1. White horse (conquest); 2. Red horse (war); 3. Black horse (famine); 4. Pale horse (pestilence and death); 5. Souls under the altar (persecutions and martyrdoms); 6. Heaven and Earth shaken (social upheaval, anarchy). Oh, the woes upon woes ("tribulation") that come upon the earth! The seventh seal is not opened until chapter viii. Now, between chapters vi. and viii. is an event-parenthesis, chapter vii., which we set out to locate, and which we have thus located.

Since the heavenly beatific scene lies between the sixth and seventh seals, the question at once arises, Who are in it? Mind, we are not to read into the passage what is not there; nor are we to read out of it what is there.

Chapter vii. has a two-fold vision: 1. Of the sealing of the "hundred and forty and four thousand of all the tribes of the children of Israel" (vs. 4); and since the scene of this transaction is laid upon the earth, we need not further concern ourselves with it. 2. Of the beatified. Who are they? "A great multitude, which no man could number, of all nations, kindreds, people, and tongues"—Gentiles, therefore, for the Jews "shall not be reckoned among the nations" (Numb. 23:9)—"stood before the throne and before the Lamb, clothed with white robes, and palms in their hands, and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne and unto the Lamb" (vs. 9. 10).

This answers the question as to *who* they are. Only partly though, for another query implied in it instantly raises itself, "*What* Gentiles are they? The answer is at hand.

John asks one of the Elders, "Whence came they?" and he replies, "These are they which came out of the great tribulation" (vs. 14). The Greek is *tēs thlipseōs tēs megalēs,* "the tribulation the great." The definite article *the,* which our version omits in translation, is significant, for the definite article is limiting and specific. So when Bengel speaks of this "tribulation as significant of all the Adamic trouble and toil of earth," he evidently fails to take account of the definite article *the.*

Let Scripture be its own interpreter. Daniel foretells "a time of trouble such as there never was since there was a nation" (xii. 1). Has there been anything in the past that answers this description? If not, then the time is future. Jeremiah says, "That day is great, so that none is like it; it is even the time of Jacob's trouble" (xxx. 7). Fulfilled? If not, then it is future. Jesus, in his Olivet discourse (Matt. xxiv), speaking of the future end of this age, says: "Then shall be great tribulation, such as was not since the beginning of the world to this time, no nor ever shall be" (vs. 21). That these prophecies denote John's "the tribulation the great," would seem to be indubitable. What else can they possibly mean?

So then to the question as to *what* Gentiles—"the great multitude which no man can number"—are in this heavenly scene, the answer from the record must be, they are the gathered fruit of *the* great tribulation period, no more, no less.

But as was said at the outset: It would seem as though the beatific condition to which any of the righteous dead are entitled, could be rightfully shared by all the righteous departed. Times and places, however, may differ. Doubtless pastors will continue to bring, not inappropriately, to believers generally the implied consolations in this wonderful passage.—*W. H. B.*

* * *

There are two kinds of joy: the joy of youth, which is as the joy of the harp, when the fingers of the master musician sweep its responsive strings till they vibrate with eager music, quivering to the skies; and the joy of mature age, of pusposeful manhood, which is as the joy of a jewel that flashes out its life set free by the hard blows of the hammer and the burning discipline of the polishing wheel. It is the last joy that is the greatest, for our destiny is glory, our route is suffering—*Rev. Charles H. Brent.*

Sermon Outlines

These Sermon Sketches are available not only for Revival Services, but also for the ordinary preparation for the pulpit. They are Suggestive, Helpful Fresh Gems, and will prove very valuable to ministers in their study.

Sketches of Revival Sermons No. 4

Contains sixty full Sketches of Sermons, contributed by fifty different ministers, aiming at originality and suggestiveness of arrangement, price.....50c

Sketches of Revival Sermons No. 5

Are by Rev. Wm. J. Stevenson, D. D., singularly original, and suggestive; 60 full Sketches of Sermons, price.....50c

Sketches of Funeral Sermons

Contains sixty full Sketches of Sermons for Funeral Occasions, contributed by fifty different ministers, like No. 4. It also contains fifty carefully selected Texts for Funeral Sermons, price 50c

Sketches of Sermons for Special Occasions

New and improved edition. These Sketches, 100 in number, are arranged under the following heads: New Year, Good Friday, Easter, Ascension, Pentecost, Christmas, Lord's Supper, Missionary, Children's Service, Temperance, Harvest Thanksgiving and National Thanksgiving, Funeral, Introductory, Farewell, Spring, Autumn, Winter, Baccalaureate, Confirmation, Dedicatory, Young Men, Young People's Service, Miscellaneous, by J. C. Hornberger, D.D., price.....50c

Sketches of Sermons on the Lord's Prayer

By J. C. Hornberger, D.D., price.....10c

The Tool Basket

A collection of 300 Sermon Outlines, Pegs of Thought, Sunday-School Addresses, etc., gathered from various sources and grouped together in convenient form for the express purpose of helping to fix upon some suitable subject, thus affording assistance in time of need and emergency.

100 pages, bound in flexible cloth, oblong, indexed thoroly for ready reference by subjects and texts, price.....50c

"Admirable; the sort of thing that is invaluable to busy workers."—Rev. Mark Guy Pearse.

The Seed Basket

A collection of 300 Sermon Outlines, Seed Corns, etc., similar to Tool Basket.

100 pages, bound in flexible cloth, oblong, indexed thoroly for ready reference by subjects and texts, price.....50c

"It deserves its name. Open it anywhere, and you will drop on an ingenious arrangement of a subject, a happily selected cluster of Scripture texts, or illustrations for lighting up an address."—Rev. F. B. Meyer.

Good-Books--Less than Half--to Close Out

All strictly New Books; some show a little shelf wear; but to all intents and purposes they are equal to new books. First column gives the Publisher's Selling Price; second column our Special Sales Price. All books mailed Prepaid. Only Books we have on shelves at present offered at these Special Prices. Author's name in Italics.

	Publishers Selling Price	Special Price
Bound Preacher's Monthly, 32 vols., sheep bind., and Index Vol. 1-30-33 Vols.	$65.00	$30.00
Universal Encyclopedia, 6 vols., cloth	15.00	8.50
6,000 Years of History, 10 vols., cloth	15.00	8.50
Life of D. L. Moody, Mor	4.00	2.25
Kipling's Single Story, 5 vols	2.50	1.60
Great Truths by Great Authors, half mor	2.50	1.50
Professing Christians—*Finney*	1.75	1.10
Growth of Kingdom of God—*Gulich*	1.50	.90
Acts of Apostles—*Stokes*	1.50	.90
Greater Life Work of Christ—*Patterson*	1.50	.90
Romance of Providence—*Taylor*	1.50	85
Way of the Preacher—*Kern*	1.25	.75
S. S. Movement in America—*Brown*	1.25	.75
Nature and Culture—*Rice*	1.00	.65
How to Gesture—*Ott*	1.00	.65
Modern Cities—*Loomis*	1.00	.65
Decision and Character—*Foster*	1.00	.65
Co-incidences in Old and New Testament—*Blunt*	1.00	.65
Way to God and Sovereign Grace-*Moody*	1.00	.65
Short Studies for Famaliar Texts-*Condit*	1.00	.65
The Church and Modern Society—*Ward*	1.00	.65
C. H. M. Notes. on Exodus	1.00	.65
Fifty Years—*Jones*	1.00	.60
Henry Boynton Smith—*Stearns*	1.00	.60
International S. S. Notes, new, '02	1.00	.50
Landmarks of Evangelical Ass'n	1.50	.50
The Christ of God—*Mann*	.75	.50
Life of Our Lord—*Perry*	.75	.50
A Study in Pedagogy—*Vincent*	.60	.40
Artists and Arabs—*Blackburn*	.75	.40
The Great Secret—*Clark*	.50	.35
The Way of Life	.50	.35
S. S. Teachers Normal Course	.50	.35
Key Words of Inner Life—*Meyer*	.50	.35
Sin and its Conquerors—*Farrar*	.50	.35
Practical Commentary S. S. Lessons, new, '95	.50	.35
Yet Speaking—*Gordon*	.50	.25
Ways to Win—*Hague*	.50	.35
Life's Everydayness—*Porter*	.50	.35
Supplemental Bible Study—*Sell*	.50	.35
A Bible Year—*Wells*	.35	.25
Our C. E. Union—*Wells*	.35	.25
Good Tidings, symposium	.35	.25

Books offered below are Net Books—meaning that dealers are not supposed to sell any of these books for less than Publisher's Net Price, plus postage; we offer these at Special Price quoted, Prepaid.

Jesus of Nazareth—*Barton*	2.50	1.90
Old Testament Introduction—*Raven*	2.00	1.50
The Ideal Ministry—*Johnson*	1.75	1.35
Preacher Problems—*Moore*	1.50	1.15
Getting one's Bearing—*McKenzie*	1.25	.95
The Fascination of the Book	1.25	.95
Unselfishness of God—Smith	1.25	.95
Practical Primary Plans—*Black*	1.00	.75
Primers of the Faith—*Gray*	1.00	.75
Bible Hero Classics, 12 vols	.80	.70
Full Blessing of Pentecost—*Murray*	.75	.60
Lordship of Jesus—*Lyon*	.50	.40
Faith and The Faith—*Eaton*	.50	.40
The Ruling Quality—*Willett*	.35	.25
Shorter Life of Moody	.15	.10

Second-Hand Books. Books below are all second-hand but in good condition and well worth the low price here quoted. All sent Prepaid.

Hengstenberg on Psalms, 3 vols., cloth	10.00	3.00
Jacobus' Notes on Genesis	1.25	.45
The World's Opportunity—*Guernsey*	4.50	1.25
Stewart's Commentary-Hebrews-*Robbins*	2.25	.85
Dewey's Works	2.50	.75
National and Universal Religions	1.50	.50
Forty Years in Turkish Empire	2.50	.75
Methods and Principle—*Winship*	1.50	.50
Protestant Church in France	1.50	.40
Holy Names—*Smyth*	1.25	.35
Communicants Companion	.75	.25

Address, FRANK J. BOYER, Publisher, Reading, Pa.